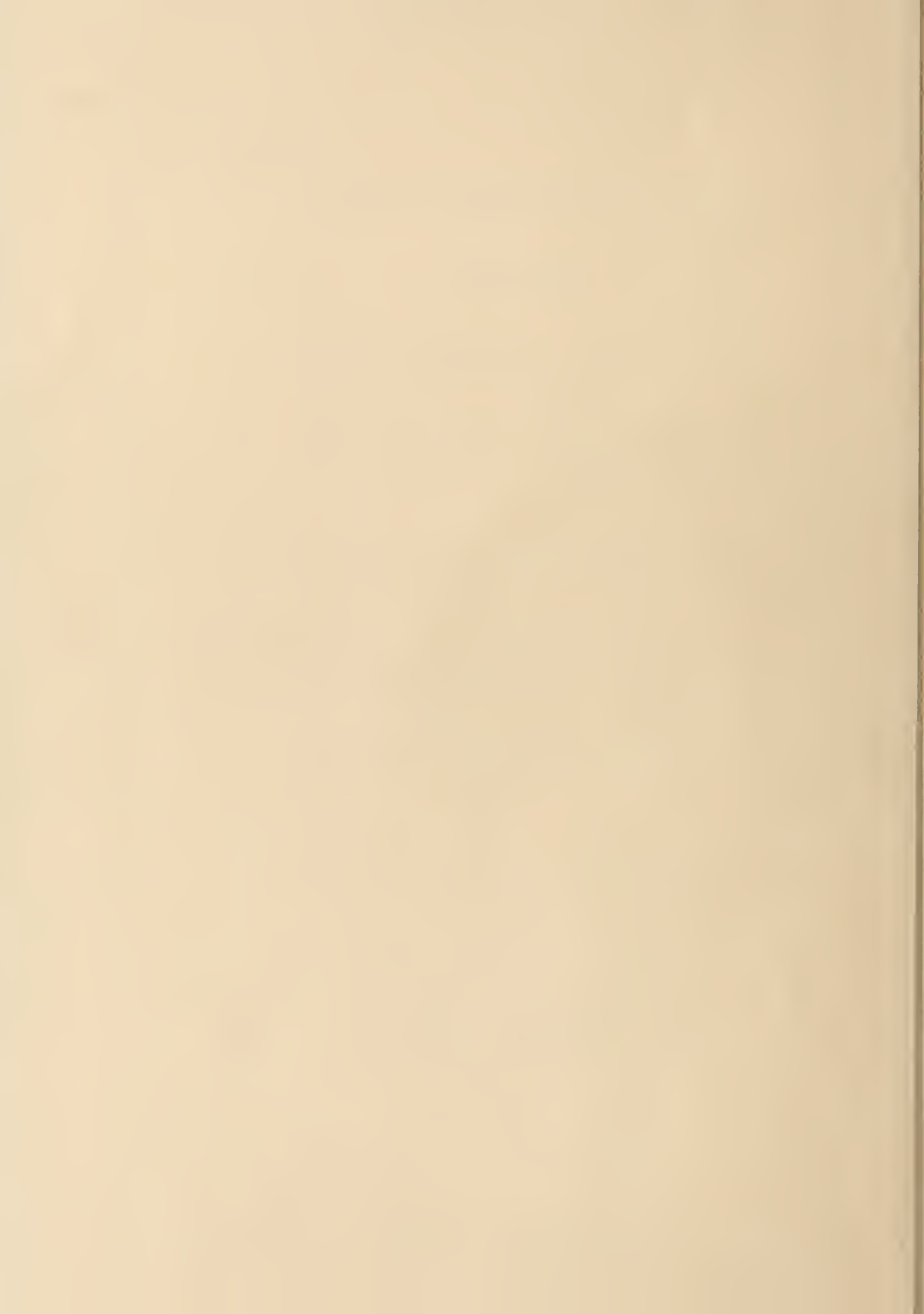


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The Outlook

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VOLUME XXX
NUMBER 9
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of Missions



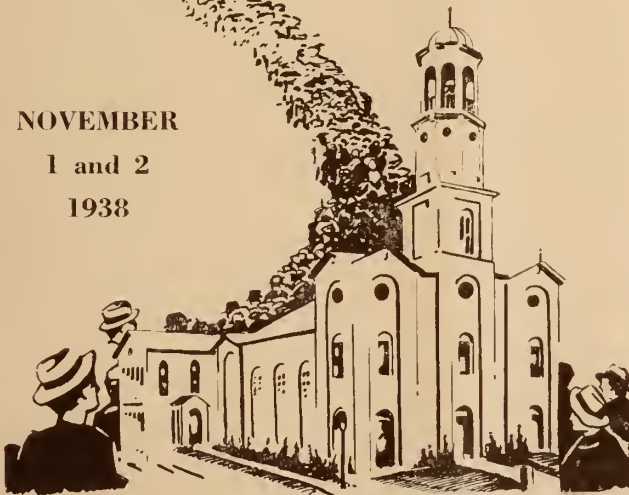
Theme:

MASS MEETING FOR ALL MEN OF THE CHURCH

CHURCHMEN'S
CONVENTION
SALEM CHURCH
Harrisburg, Pa.

“What
Christ
Means
to
Me”

NOVEMBER
1 and 2
1938



The Outlook of Missions

905 SCHAFF BUILDING, PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

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Editorial of the Month

Heart Missions

EVERY channel of home mission work is in reality a work upon the *hearts* of men. The purpose is not physical. To fell the tree in the forest and to blast the stone from the rock and then to build temples and cathedrals of these; that is easy, but the very fact that the great cathedrals were built in the eighth and eleventh and twelfth centuries in a season of spiritual low ebb in Christianity, is proof that it's one of the easiest things to do, to build a church, but it takes God to make a temple of it.

All the churches in the world, however aesthetic and beautiful their physical form and furnishings are, never created a moral and spiritual revival nor changed or stirred up the hearts of people. Like in evolution, the bridge from the inorganic to the organic is spurious and difficult to find. Animation comes from the cells of life.

Now our home mission churches and activities, in their enlarging phases of life, are not matters of statistics or structures, but they are fontal centers of spiritual life. Somehow, it takes a church, a building of stone and wood artistic and aesthetic, to inspire and make possible a fellowship of people, whose hearts are warmed toward God and His word.

Let them start in the open spaces if they will, and then like the Israelites of old, tent their religion, build a little tabernacle, but afterwards, they will reach a point where they will desire permanence, not to localize God, but somewhere to erect a sanctuary, a stable meeting place with God and one another. It's in the hearts of little boys and girls, young people and adults; unless it renew the heart of people, the home mission enterprise has lost out.

We are assured from known facts and convictions, that in our Church, the missionaries are commissioned by the Boards and Secretaries to place emphasis upon the *heart mission of their work*. Build up the *heart* and you have the *home*, the *community*, the *country*, the world for Christ.

Many a humble building in our home mission field in the United States and Canada has been made sacred through its reforming and recreative influence upon the hearts of

people. Some of the biggest men in our biggest churches are willing to testify that the biggest thrill and the biggest help came to them in the smallest building, in the smallest church, in the smallest community.

Here is something we cannot evaluate with money. The missionary cannot report it in his statistics. The Synod and General Synod have no record of it, but it is just as real and genuine as the comptroller's statistics and financial figures; for when once the heart of people in a new community is reached, and revived with a spirit of Christ's love, stability and dependability are assured to that community. Measure by the heart then, if you will, the worthwhileness of home mission work.

JOHN M. G. DARMS.

Let Us Do Our Share

IN THIS issue announcement is made of the organization of the Church Committee for China Relief with headquarters in New York City. The Chinese are doing what they can for relief even in the face of unprecedented demands for public funds for defense. The Chinese churches outside the war zones are contributing sacrificially to the relief work under their National Christian Council. England and Canada are trying nobly to do their share. But much of the burden must be taken by America or millions will perish. At present rates of exchange, ten cents will save a life for five days and a dollar will save a life for well over a month and do something toward providing shelter and clothing for the approaching winter and toward helping rural refugees to make a new start on the land. A Christian who gives what he can will know that even small gifts go a long way in China, and will earn the Master's commendation; "She hath done what she could". But we need also to remember the words of our Master, "Inasmuch as ye did it not to one of the least of these (hungry ones), ye did it not to Me."

The Quiet Hour

JULIA HALL BARTHOLOMEW

Be ye doers of the word, and not hearers only, deceiving your own selves.

JAMES 1:22.

Through prayer we must seek to know God's will
and to fit our lives into the pattern of His purpose.

—ALICE HEGAN RICE.

"Nothing is lost on him who sees
With an eye that genius gave.
For him there's a story in every breeze
And a picture in every wave."

The abundant life, psychology proves, can never
be defined in terms of money. It can only be defined
in terms of habits, that is, character.

—HENRY C. LINK.

This was the greatness of Jesus Christ. He felt,
as no other felt, a union of mind with the human
race, felt that all had a spark of the same intellectual
and immortal flame which dwelt in Him.

—WILLIAM ELLERY CHANNING.

Hope till hope creates
From its own wreck the thing it contemplates.

—P. B. SHELLEY.

Obedience is the organ of knowledge. Only the
man who acts puts his foot down upon a lighted
path.

—H. NEVIN KERST.

Thinking of God reverently, confidently and steadily,
there will be born in you the ultimate value
which is godliness.

—CHARLES ATWOOD CAMPBELL.

For I think that all right use of life, and the
one secret of life, is to pave ways for the firmer
footing of those who succeed us.

—GEORGE MEREDITH.

Happiness rises out of the joy of self-expression,
and in creative activity. Begin to think creative
thoughts, seek creative ideas and impulses, demand
opportunities to bring out into form all that you
feel yourself to be. God is seeking self-expression
in life, love and wisdom in you.

—FENWICKE HOLMES.

By literature I understand the expression of experience
in language which adds beauty to truth.

—FRANCIS P. DONNELLY.

O winds, O waters, O mountains,
O earth with your singing sod,
I'm glad for the weather
That brings together
My heart and the heart of God.

—CALE YOUNG RICE.

The task of the anti-war leaders in America is to
keep America out of ill-considered and irresponsible
foreign adventures and to substitute for action which
would destroy American democracy, leadership in
bringing the world back to peace-time living, on a
basis of general consent.

—STEPHEN RAUSHENBUSH.

I am not afraid of tomorrow, for I have seen
yesterday and I love today.

—WILLIAM ALLEN WHITE.

"The Quiet Time is but a new version of the
old Quaker custom of waiting in the meeting house
until God gave a message to a leader entitled to
address the congregation."

Miracles of personality do not come about except
through the painful process of cultivated growth.

—DOROTHY BLAKE.

The Prayer

VOUCHSAFE unto us O God, our Father, that we may lose none dear to us, since all are loved in Thee,
in whom nothing ever can be lost. Amen.

The Outlook of Missions

VOLUME XXX

OCTOBER, 1938

NUMBER 9

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

The History of the Benevolent Movement in the Reformed Church

CHARLES E. SCHAEFFER, D.D.

THE early fathers of the Reformed Church knew little, if anything, about benevolence. They faced many problems, but they were not plagued by such terms as budget, apportionment, quota, Kingdom Roll Call, Duplex Envelopes and similar terms in modern ecclesiastical vocabulary. Of course, they raised no money for benevolence and very little for congregational purposes. Ministers accepted salaries on the basis of "was falt" and often very little fell. Their meager salaries were supplemented by subsidies from the Church of Holland. Sometimes congregations would aid other congregations in the erection of Church properties, but of benevolence as such, they knew nothing and practiced less. In the Constitution of Boehm in 1744 there is a reference to the "alms" which were to be gathered by the deacons while the congregation leaves the Church, but in all instances these alms were used for the local congregation principally to pay for the bread and wine used in the Holy Communion. They were not regarded as benevolence at all. In the records of the Coetus in 1752 for the first time the phrase, "benevolent contributions" occurs, but the context clearly shows that by these benevolent contributions were meant not the benevolent offerings of the people but the subsidies which came from Holland which were to be applied to pay pastors' salaries and in certain instances were given to teachers in the parochial schools. It is a significant fact to note that in the distribution of these benevolent contributions the elders of the Church were not allowed to have part. In 1773 the Coetus addressed a letter to Holland, in which occur these significant words: "There are no institutions in this country which care for widows and orphans. All the members of Coetus have resolved to establish a widows' and orphans' fund into which every member of Coetus, as long as he lives, is to pay annually a fixed sum, which after his death is to be

paid out with interest to his widow and orphans." It is also of interest to note that if a man had been married twice he was expected to pay double the amount. Here then we have the first intimation of anything like a benevolent fund and this was in the field of Ministerial Relief and may thus be regarded as a form of sustentation or beneficiary claim.

Missionary Work Starts Benevolence

After the close of the Revolutionary War, when the different denominations became indigenous and autonomous bodies, organized Christianity in the United States did little more than maintain itself. However, there was a new awakening. It was the missionary motive that opened the streams of benevolence. Missionary Societies were being formed and a new challenge went forth. At the Synod of 1812, in Philadelphia, the Reformed Church resolved to send certain ministers to the western country and for their support a collection was to be taken up in each congregation, and that Dr. Samuel Helfenstein of Philadelphia be appointed the Treasurer to receive monies collected for this object. In 1813 the action by the Synod of 1812 was repeated, with the addition, that the balance not used shall be loaned at interest on good security. The same Synod commissioned Rev. James R. Reily to North Carolina, allowing him \$30 a month for travelling expenses. In 1814 the expenses of fraternal delegates to the Synod of the Dutch Reformed Church were ordered to be paid out of the monies collected for missions.

In 1815 appeared a new phase in the benevolent program. Collections were now ordered to be made to aid a Mr. Ingold in the prosecution of his studies and here is the first move towards what may be called beneficiary education. That the spirit of benevolence did not rise very high in the early decades of the 19th Century appears from the statement that

in 1816 there were no funds in the treasury to pay the travelling expenses of missionaries to North Carolina and elsewhere.

It should also be observed that collections taken for benevolent purposes were exceedingly unpopular. They created fierce opposition. There was much prejudice and ignorance to be overcome. People opposed these collections because they said such collections would soon be followed by taxes rigorously exacted for the support of the Church and the people thus deprived of their liberty.

In 1822 appeared what is known as the Free Synod Movement which lasted for a period of fifteen years. There were two factors which had entered into the so-called Free Synod Movement. The Movement itself grew out of a decided opposition to certain important resolutions adopted by the Synod of the German Reformed Church. The one was that every minister was to lift an offering for missions. One year the Synod published a list of 28 out of 36 ministers who had declined to take such an offering. It was this emphasis on offerings for missions which created a decided opposition to the Synod and so strong was this prejudice against the Synod that some Churches had actually resolved not to employ a minister who remained a member of the Synod. The other factor that prompted the Free Synod Movement was the establishment of a Theological Seminary. In spite of the prejudice and antagonism which prevailed against the missionary enterprise and the founding of a Theological Seminary, the leaders of the Church went forward and founded the Seminary in 1825 and established the American Missionary Society of the German Reformed Church in 1826. The Missionary Society, however, was not supported by voluntary offerings but by the payment of dues. Any person on payment of one dollar or more was entitled to membership. But prejudices soon developed against the Missionary Society so that as late as 1834 the receipts were only \$97.20½ and even as late as 1841 the receipts were only \$306. It should in all fairness be stated that these amounts did not represent the total contributions for benevolence of the entire Church, but the amounts contributed were relatively small.

Prize Essays

Now came the decade from 1840 to 1850. Someone had brought out the statement that "the next great idea to be brought out and

made prominent in the Church is its true standard of pecuniary liberality." It so happened that Tract Societies on both sides of the Atlantic were offering liberal cash prizes for the best essays on the subject of "Systematic Benevolence." These offers attracted wide attention. It is interesting to note that simultaneously with these prize essays there appeared in the literature of the Reformed Church three treatises on the general subject of benevolence—one by Dr. Philip Schaff on: "Systematic Benevolence," another by Dr. Harbaugh on: "The Lord's Portion," and another by Dr. Harbaugh on "The Christian Meaning of Alms Giving." Whether or not these essays had been offered in the prize contest, I am unable to say, but that they were doubtless inspired by the movement in general and by essays on this subject published by others, can be readily inferred. At any rate, these tracts or essays made a marvelous impression on the ministers and members of the Reformed Church. Even to this day they may be read with a great deal of profit.

The first trace of anything like an Apportionment appears in connection with the Synod of 1844 when \$700 was apportioned by the Synod on 10 Classes to meet a debt of the Board of Home Missions due on back salaries to 5 missionaries. Almost 100 years have passed since then and the language of that day has a familiar sound to us today.

Era of General Synod

In 1863 the General Synod was organized and a new era was entered upon. It was, however, right in the midst of the Civil War when religious interests were largely swallowed up by confusion in our national life. It is interesting to note in the very year when our publishing house was laid in ashes in Chambersburg, and when many of our churches were shattered, and the hopes of our people were frustrated, and their young men had made the supreme sacrifice, that our fathers should have ventured upon a great forward movement in the Church. During the year 1863 they laid upon the altar more than \$100,000 in connection with the Tercentenary celebration of the Heidelberg Catechism.

There was now the sound of a going in the top of the mulberry trees and in 1865, immediately at the close of the Civil War, at the meeting of the Synod at Lewisburg, Pa., Rev. Samuel Miller, at the time residing without charge at Pottsville, presented a resolution asking for the creation of a Business Conven-

tion, to be composed of laymen of the Reformed Church. This communication was referred to a committee and the committee a year later proposed the following:—"That it would not approve of a Business Convention composed of laymen because such a step would be contrary to the constitutional organization of the Church, but it would recommend the erection of a Board of Finance, consisting of one member from each Classis." This Board of Finance in conjunction with the various Boards of the Synod was to make an annual estimate, including such items as Publications, Missions, Education, Church Extension, Widows' Fund, Orphans' Home and contingent expenses of the Synod, apportioning these amounts among the various Classes and that the Classes were to meet in special session within one month after the adjournment of Synod and the pastor and elder were to bring the matter to the attention of their congregations.

Two Methods of Operation

This happened more than 70 years ago. It was, however, not adopted because I presume it was too far in advance of that day. It was laid over another year and then the following action was taken:—"Your committee is of the opinion that the desirable end in view, of securing ample means for prosecuting benevolent enterprises of the Church can be better promoted by the general introduction of the Apostolic custom of alms giving at every regular Lord's Day service, the proceeds to be devoted to strictly benevolent purposes." The General Synod in 1866 had taken practically the same action.

Here then there are brought into view two types of operations in the field of benevolence. The one was the Budget and Apportionment System and the other the contribution of alms in connection with every regular service for benevolence. There is no real reason why the two plans could not have been put into operation at one and the same time—the one applying the mechanics for the denomination and the other supplying the spiritual dynamics for raising the money. But gradually the plan which had been voted down by the Synod came to prevail. The Apportionment was lifted into prominence and here again we have stages of development. For many years no centralized budget and no uniform method of Apportionment prevailed. The support for certain causes, such as for Foreign Missions, was laid as an Apportionment upon the entire

Church, but only Harbor Missions and the Hungarian and Bohemian Missions in the home field were apportioned upon the whole Church. The German Synods for many years did not accept the Apportionment system. I shall not go into the 57 varieties which obtained in the Apportionment system. They are recorded in the Survey of the Reformed Church in the United States issued in 1914.

Laymen's Missionary Movement

With the beginning of the 20th Century, a fresh impetus came to the Church. Back in 1865, Rev. Samuel Miller, as previously indicated, proposed the creation of a Business Convention composed of laymen of the Reformed Church. On November 13 and 14, in 1906, the Laymen's Missionary Movement was started in New York City. Dr. J. Campbell White, a leader in the Movement, appeared before the General Synod of the Reformed Church at York, in May 1908. This resulted in the organization of the Laymen's Missionary Movement in the Reformed Church, which took place at Harrisburg, December 15, 1908, and this was followed by the first Laymen's Convention on March 16-18, 1909, which was attended by 706 delegates. One of the features of the Laymen's Movement was the advo-



MARTIN'S REFORMED CHURCH,
VECREVILLE, ALBERTA, CANADA.

cating of an Every Member Canvass and this idea gave rise to the simultaneous Every Member Canvass and the creation of a Missionary and Stewardship Committee. The Movement also stressed the weekly method for making missionary contributions and a thoroughly organized canvass for systematic contributions.

In 1911 Philadelphia Classis overtured the General Synod at Canton to appoint a Committee on Finance. The overture was referred to a special committee of which Dr. Paul S. Leinbach was Chairman, which committee recommended: "That the President shall be authorized and instructed to appoint a Commission on Church Finance consisting of three ministers and four laymen who shall, after careful study of the subject, report to the General Synod, making recommendations for the better financial management of the Reformed Church and the proper coordination of our benevolent operations. The Boards of Home and Foreign Missions shall be represented on this Commission." The committee was appointed consisting of: Rufus W. Miller, A. S. Bromer, B. S. Stern, F. C. Brunhouse, B. D. Lecklider, H. E. Paisley, E. S. Fretz. This committee made a lengthy report to the General Synod at Lancaster in 1914, which report was referred to a special committee of which Dr. J. M. G. Darms was the Chairman, and this committee recommended the appointment of a committee of twelve as a United and Missionary Stewardship Committee to carry on the work of the Every Member Canvass—also each Classis to appoint an Every Member Canvass and Stewardship Committee and also every congregation to have a Missionary and Stewardship Committee. The Committee on Finance, of which Dr. Rufus W. Miller was the Chairman, also suggested an Apportionment for all benevolent objects and that all the Synods and Classes of the Church adopt it and that every individual confirmed member was to contribute weekly to each and all of the benevolent objects of the Church.

A New Departure

Up to this time there was apparently no uniform system for the raising of the benevolent budget of the Church. Many of the congregations had followed a long honored custom of devoting the special offerings on Communion days and Harvest Home Day to benevolence. Christmas offerings were given to the orphans. Easter, and sometimes the whole Lenten season, were made the climax

of such ingatherings, both in terms of benevolent money and of new members. The fiscal year closed with the end of April and since the Classes met generally in the month of May, special efforts were put forth during the Easter season to raise as much for benevolence as possible. Through the efforts and the methods advocated by the United Missionary and Stewardship Committee, there came into usage not only the Every Member Canvass, but also the weekly Duplex Envelope as a device for the collection of these offerings. The slogan: "as much for others as for ourselves" was widely heralded, and the principles of Stewardship were extensively taught. Missionary and Stewardship Committees were erected in the Synods, in the Classes and in many congregations. The contributions for benevolence greatly increased. In 1914 there were only six congregations in the whole denomination that gave more for others than for themselves, but in 1917 there were 121, and in 1921 there were 364, and in 1922 there were six entire Classes that gave more for missions than for congregational expenses.

While in 1914 the General Synod took action that all benevolent objects should be put upon the apportionment basis and upon all the Synods and Classes, up to 1920 the Apportionment had always been upon a per capita basis. Several of the Classes, however, reserved the right of accepting all or only a part of the total amount allotted to them and of allocating the accepted sum on the basis of ability and willingness, so that some congregations in the same Classis had a much higher Apportionment than others. In 1920 the General Synod was overtured to find some other than the per capita basis, but it again adopted the per capita.

Millions

The Forward Movement was launched in March, 1919. It was intended to be an undergirding of the whole program of the Church, especially with reference to the Educational Institutions and the work of Missions at home and abroad. While the Movement had strong spiritual objectives, it resolved itself primarily into a great financial campaign. The financial goal was the raising of \$10,000,000. For the first time in the history of the denomination the word "Million" swam into our vocabulary. Of course the goal set was not reached, but the entire Movement produced almost \$5,000,000, which was the greatest financial

(Continued on Page 275)

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Notes

THE excellent address on "Certainties for Tomorrow" delivered by Dr. Purd E. Deitz, Recording Secretary of the Board of Home Missions, before the General Synod at Columbus, Ohio, last June has been printed and a copy can be secured by addressing the Board at its headquarters in Philadelphia.

* * *

Lic. Walter Clausing, a recent graduate of the Mission House, has assumed charge of the mission at Maywood, Ill., vacated by the death of the former missionary, Rev. A. J. Michael.

* * *

The Hungarian Church, Buffalo, East Side, after making extensive improvements to its building, reopened and rededicated the same on September 25th.

RESOLUTIONS ON HOME MISSIONS ADOPTED BY THE GENERAL SYNOD AT COLUMBUS:

"To fulfill the Master's command, our Church must prove herself active in helping struggling churches and underprivileged groups into a stronger Christian fellowship.

"Greater accomplishments could have been achieved during the past two years if the Boards had received the amount of money granted by the last General Synod.

"We petition the General Synod to grant the Boards the same allowance as in past years and if possible increase the amount.

"We concur in the recommendation of the joint Boards the advisability of electing the major number of members of the Board of National Missions from the membership of the present three Boards—'E' and 'R' Home Mission and Church Extension—when the constitution goes into effect.

"The General Synod recognizes the very substantial help given to the missionary causes of the Church by the Woman's Missionary Society and Women's Union.

"General Synod recognizes the pioneer work done by the 'R' Board of Home Missions in the field of rural work and encourages the Boards to lead the Church in meeting the problems of the country church more effectively.

"We also recognize the need for more intensive effort along the line of Home Missions work in large cities and call upon Evangelical and Reformed churches in such centers to cooperate with the Mission Boards in exploring and developing this challenging field.

"The General Synod commends the efforts of the joint Home Boards especially in merging missionary projects in the field.

"The General Synod refers the matter of a Hungarian Professorship to the Board of Home Missions of the Reformed Church.

"The General Synod refers the overture of the West Susquehanna Classis concerning the needs and work of the rural church to the two Boards of Home Missions for study and then to report at the next General Synod.

"The General Synod is of the opinion that the status of the Lytton Ai demonstration parish remain unchanged until the matter of a rural church department shall have been decided."

Signed,

W. R. GRUNEWALD,
EMANUEL GOOD,
E. J. H. WERLE,
J. H. OVERBECK,
CHAS. WARBER,
PAUL MEYER.



CALVARY REFORMED CHURCH
BETHLEHEM, PA.

“The Church Which Is in Their House”

IT IS interesting to study the lives of some of those men and women who were associated with Paul in his missionary labors. Some of those like Barnabas and Silas, Timothy and Titus, Luke and Mark are familiar names in the early annals of the Church.

But there are some so-called “lesser lights,” more obscure characters, who played a significant part in the missionary enterprise of that day. Among those there is a young couple, a man and his wife, who rendered valuable service for Christ and the Church. Their names were Aquila and Priscilla. Sometimes Paul mentions their names in the reverse order. From Philippi Paul wrote to the Church at Corinth: “Aquila and Priscilla salute you much in the Lord, with the church that is in their house.” But when he writes to Timothy, the first bishop of the Church of Ephesus, Paul says: “Salute Prisca and Aquila.” Aquila was a native of Pontus, and it is more than likely that he was present in Jerusalem on the day of Pentecost, for there were present men from Pontus when the Holy Spirit came upon the newborn Church that day. Priscilla was a Jewess. Her real name was Prisca, Priscilla being the diminutive form. She was a native of Rome where Aquila likely met her. The record tells us: “they had lately come from Italy.”

They were a young couple, perhaps but recently married. They had no children as far as we know. They were an industrious young couple, for, like Paul himself, they were tent makers, that is they sewed together the cloth or skin out of which the tent coverings were made. They were also converts to Christianity and they did not allow their business or occupation to interfere with their religion. Paul speaks of them as “helpers in Christ Jesus” and further writes: “who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles.” Perhaps they had to endure sufferings for their faith. They were Jewish converts and were living among the Greeks or Gentiles. They may have been despised, ostracized, persecuted by their own countrymen, and misunderstood by the Gentiles to whom they ministered. To espouse the Christian faith in that day was no holiday affair. It often cost men their lives. Christianity is too popular a thing today to beget any real heroes of the faith. Our religion is

too complacent a thing and it no longer involves sacrifice and bearing the cross as it did in that early day.

Aquila and Priscilla were not only themselves confirmed in the faith, but they became convert makers. They must have been fairly intelligent and must have understood the principles of the new religion, for they were the tutors of Apollos and taught him in the Way.

They must have been comparatively thrifty, in rather comfortable circumstances, for, although they frequently moved from place to place, as we find them at Corinth, at Rome, at Philippi and at Ephesus, they were so situated that they could occupy a rather large and spacious house, and be given to hospitality.

When they lived in Corinth Paul stayed with them for three months. It is interesting to note how specific the Bible is in this matter of the houses in which Paul lived from time to time. It tells us of the house in which Paul stayed while in Damascus, the house of Justus in the street called “Straight.” At Rome Paul stayed in his own hired house. Titus may also have stayed in the house of Aquila and Priscilla while he was in Corinth working up the Collection for the saints in Jerusalem.

They not only entertained these early missionaries in their home, but they put their house at the disposal of the Church. “The Church that is in their house.” That little phrase speaks volumes. That is where the early Church first met for worship. There were no fine Church buildings or costly cathedrals. The Church started in the house. That is where many of our mission Churches also started. Some kindhearted, hospitable but zealous families threw open the doors of their house and invited people to gather there, and out of that little nucleus there grew up a good strong congregation of Christian men and women. Even today the spiritual tone of many a congregation is kept aglow through “Cottage Prayer Meetings” in the homes of the people. It were well if we had more of the Church in the house, and more of the house in the Church. We shall never make much progress in the Christian life if our Churches stand for one type of life and our homes for another. Nor shall we get on very well if the family as a unit fails to attend the services of the Church.

Aquila and Priscilla gave their house for the use of the Church. Their house may have

been a mere tent, it may have been a portable dwelling. It was likely made of Cilician hair-cloth, probably divided into separate apartments, one for the men and the other for the women, and if the family were wealthy there may have been separate quarters for servants and for cattle. The furniture consisted of a few mats which served as chairs, a table, a handmill for grinding corn, a few pans, a lamp and a leathern bucket for water.

Priscilla was a good housekeeper. She stayed with her husband. Their names are always associated together. She shared her husband's work. The modern home is often disrupted because of diversified interests, even because of different Church affiliations. I can imagine these two people saying: "Today the folks are coming again to our house for worship" and they got everything in readiness. Priscilla would go out through those narrow crooked streets, folks would be sitting out, and she would say: "Come down this evening to

our place—we are having a meeting at our house." She was a real evangelist. And then the folks would come. Among them were three rather well-to-do men, whose names are recorded for us—Stephanus, Fortunatus and Achaius. And when the people had assembled they sat around anywhere, everywhere, on mats, on the floor, on the window, on the bed which was a mere bench, some stood, but there they heard the Word and there they prayed and sang, and Aquila and Priscilla would bring the bread and wine which was used at practically every service.

Amid such scenes the Church started on its mission through the world. A few faithful souls kept the fire burning in their hearts and others caught the flame and we today warm our souls at the spiritual fires which were kindled on those sacred altars in the long ago. Are we willing to pass the lighted torch to the generations that are to come after us?

C. E. S.

Notes from the Treasurer

VACATION days are over. Everywhere you see people returning from the places where they relaxed for a while during the hot summer days. It is back to school for the kiddies and back to the daily tasks for the grown ups. How about back to the Church?

We are thinking of Rally Day in our Church Schools. It is right and proper that we should be planning for this.

In many of our commonwealths we are on the eve of an election. In many sections the major parties are having great political rallies. Such a rally was held in one of our States very recently, which called together between 100,000 and 150,000 people. Why this rally? To put across a campaign in which they believe. What enthusiasm one sees manifested at such a gathering! Huge sums of money are spent for something in which these people are interested. They are out to win.

We are not pleading for the Christian Church to copy after the doings of these political parties. But the Church might well catch some of the enthusiasm manifested by these parties. They are enthused with a cause. What about us Christians? What about the cause of Home Missions? At the rally

referred to above, more money was spent in one day than we owe our missionaries on back salaries. The writer met a young lady who without any hesitation contributed \$5 to that cause. How about that amount to the cause of Home Missions?

We are in the month when Home Missions is to be emphasized. What are you and your Church doing about it? "Can you spare a dime?" was a well known question some years ago. Sparing a dime will help but it will not solve the problem.

Let me ask the question—"Can you spare a dollar?" that is, over and above what you have been giving. In the "R" group of the Church we have approximately 350,000 members. If each one would answer the question: "Can you spare a dollar?" in the affirmative, our missionaries would be paid and the greater part of the other obligations met.

We know that some cannot spare the dollar but there are enough and to spare who could spare ten and a hundred times that much and thus take care of the deficiency. Will you help to rally in this way? We count on your support.

WM. F. DELONG.

Are Home Mission Churches a Success?

MARK A. DAWBER

THIS question is a perennial one. The answer is, of course, the same as would be given to any other type of church work. Success and failure are relative and must be considered in relation to specific situations. A ministry that would be considered a failure in one place would be a decided success in another.

But the current mood of disparagement toward organized religion needs to be jolted. Many mission churches belie this mood of criticism. Some are doing splendid work, much better than people outside of the church, or even those within the church, realize.

I, therefore, suggest that for those who are tempted to join the anvil chorus who decry the Church, and who spread the belief that God's not in His heaven and all is wrong with the world, that they visit Home Mission churches and see for themselves the achievements accomplished under some of the most difficult and discouraging conditions to be found anywhere on the North American continent.

Perhaps such a contact would reveal that, measured in terms of the conditions and opportunities, the mission-aided churches are making a much better showing than the self-supporting and more privileged churches. In spite of the lack of equipment, meagre financial resources, and many other disadvantages, the mission churches are able to report a larger proportionate membership, more sacrificial giving, and in many instances reveal a more vital religion than the better-advantaged churches. The latter are often burdened with material possessions which tend to obscure the simplicity of the gospel and weaken the practice of one's faith.

Many of the younger ministers who have gone into Home Mission work in recent years are bringing a new zest to the religious life of underprivileged people. They are thoroughly consecrated and well-educated. They are tackling these difficult situations with a zeal and intelligence that is very encouraging. It is a joy to know them and to work with them. They are destined to write a notable chapter in the history of Home Missions. Their work with young people is particularly interesting. They are getting a response that is not sur-

passed, if it can be equaled, in the larger self-supporting churches.

The ministry in Home Mission projects must be willing to accept a measure of success which is small as measured with what the world considers success: Small communities, or small groups in large centers, small church buildings, small membership and attendance, and (we say it with shame) small salaries.

Furthermore, there is little or nothing to be gained by way of preferment. Home Missionaries are seldom sought for the ministry of the large churches, where the high salaries are paid. There is no personal benefit involved, and, as a rule, nothing to be gained by way of a more comfortable house to live in, or a better place of residence. The compensations are of a very different kind. They rank highest in terms of spiritual satisfactions, "To bring relief to poor people," "To give sight to the blind, to heal the broken-hearted, to free the captured and to preach the acceptable year of the Lord."

The qualities of character that are called forth by the requirements of the missionary task are the qualities that make for a great ministry. To the degree that these qualities obtain, success is assured. Success in Home Missions is the success that carries its penalties. It is success that carries with it burdens, but they are happy burdens, thankfully carried.

Those who are apt to be mourners at the bier of the mission church should look inside. They will discover instead of a corpse, a live, healthy body, busily engaged in all sorts of good works. These Home Missionaries are not looking for sympathy. They are fully



MISSION PROPERTY AT RICE LAKE, WIS..
REV. WALTER BAUMGARTNER, PASTOR

conscious of their shortcomings, but they have their eye upon the goal—The Kingdom of God on earth. They are sure it is coming.

For those who are likely to get discouraged about the work of the Church, who are inclined to give way to the current mood of the failure of the Church and religion; for all who are seeking real encouragement in a day of heavy shadows, for the religiously weak-

kneed and faint-hearted, we suggest a tour among a few dozen of the mission churches of your own denomination, right here in the homeland. Write to your Board of Home Missions for a list of such churches. Or, write to the Home Missions Council, 297 Fourth Avenue, New York City, and we will gladly supply you with such a list. We predict for you a great experience.

(Continued from Page 270)

achievement in our history. Along with other Departments, the Forward Movement had set up a Department of Stewardship of Life and Possessions, and with this Department the former United Missionary and Stewardship Committee heartily cooperated.

General Synod Takes New Steps

The General Synod at Hickory in 1923, inspired no doubt by the results of the Forward Movement, not only greatly increased the amount of the Apportionment for the several causes, but determined upon a new basis for apportioning the same. The new basis was characterized by the words—willingness and ability. Ability was indicated by the amount raised for congregational purposes over a period of three years, and willingness was indicated by the amount contributed for benevolence during the same period. A prolonged discussion followed and a compromise was reached, to the effect that a double basis of apportionment was adopted, viz: a dollar per member for both Home and Foreign Missions, and the difference, which was considerable, was to be apportioned on the new basis of ability and willingness. At this meeting also a change was made in allocating the amounts to the lower judicatories. Hitherto the Apportionment had always been laid upon the Synods, and by the Synods upon the Classes, and by the Classes upon the congregations or charges. But at Hickory the Apportionment now passed directly to the Classes, and the Missionary and Stewardship Committee in each Classis was charged with the responsibility of allocating it to the congregations. This change in policy occasioned the convening of these Classical Missionary and Stewardship Committees at Harrisburg each year, which served to unify the Church in its benevolent operations.

The General Synod at Hickory in 1923, did another thing. It authorized the United Missionary and Stewardship Committee to serve

as a general promotional agency for the work of the Boards. Hitherto the several Boards of the Church had carried forward their own promotional work, and often there was rivalry and sometimes unpleasant competition among them. The terms "correlating" and "coordinating" now came into usage. Centralization was the thing aimed at.

The General Synod at Hickory did another thing. It appointed an *Efficiency Commission* to devise ways of reorganization and methods of greater efficiency in the conduct of the work of the Church. This Commission presented an elaborate report to the General Synod in Philadelphia in 1926, the principal features of which were (1) the creation of an Executive Committee as a sort of ad interim body, which Committee was to take on as a part of its task the work formerly done by the United Missionary and Stewardship Committee. (2) The change of the fiscal year to conform to the calendar year, and (3) the appointment of a full time Stated Clerk of the General Synod.

In 1929 the General Synod at Indianapolis made drastic changes in the Constitution of the Church, which changes provided a place for the Executive Committee in the organic law of the Church, and also gave recognition to women in the judicatories of the Church. To this General Synod was also presented a Plan of Union between three bodies, viz: The United Brethren in Christ, the Evangelical Synod of North America and the Reformed Church in the United States. The years in the late twenties marked the peak of benevolent giving in the Reformed Church, and then in the fall of 1929 came the Depression. The offerings for Home and Foreign Missions materially decreased. In the case of Home Missions they had dropped \$200,000 in a single year and we have not yet recovered from the slump.

(To be continued.)

Foreign Missions

JOHN H. POORMAN, EDITOR

The Church Undertakes China Relief

THE Christian Church in America is confronted in China with a need for its help unparalleled since the days of the World War and in some respects exceeding even the tragic need of those days.

The distress due to war and natural causes combined is literally unmeasured and under present conditions unmeasurable. The Japanese invasion of North China had hardly gone beyond the "incident" stage when the swollen rivers emptying northward into the Grand Canal burst their banks. The best estimate of those in need of immediate relief in flooded areas was 4,000,000 souls by October 1, 1937. The fighting in Tientsin and Shanghai added hundreds of thousands of homeless refugees and direct war victims. As the Japanese armies advanced southward and westward from the Tientsin-Peiping area and later from Shanghai, millions of the threatened population tried to evacuate to avoid the fighting and its aftermath. Some returned later to ruined homes and desolated fields to share with those who had not fled the trials of life in occupied territory ground between the guerilla warfare of their own armies and the martial law of the invaders. Those who did not return are for the most part penniless vagrants unabsorbed by populations already hard-pressed. Wide-spread bombing not confined in its effects to military areas added to the total of suffering.

Then "China's Sorrow," the Yellow River, carved a new channel through usually rich agricultural country, and other floods threatened in the same areas as last summer, for conditions have prevented repair of the dykes and levees. Epidemics of cholera and typhus also threatened. The best estimate the American Advisory Committee could give in its last report, dated May 18, was that in the area involved in these cumulative disasters a population of 149,000,000 people normally live, of whom 30,000,000 have fled from their homes.

The Mission Boards were the first to realize the extent of the disaster and some made early appeals both for relief and for the emergency expenses of their work in China, with returns

for both purposes totaling well over half a million dollars of which a substantial portion has gone into direct relief. China Famine Relief, U. S. A., Inc., through mail appeals alone has raised \$103,254. The Christmas Appeal of the Federal Council of Churches netted \$22,862.58 for China. The Red Cross closed its appeal on June 15, with total receipts of \$445,615.23 in addition to \$200,000 appropriated from its general reserve. The returns on the Bowl of Rice Parties on June 17, are not yet available. Taken all together, those make a rather impressive total for eleven months of effort and it is hoped that the money given in June through the Red Cross and the Bowl of Rice Parties will meet the most acute needs through the summer and early fall.

With the conviction of inescapable duty, the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America united with China Famine Relief, U. S. A., Inc., the agency which they had created in 1928, to form the *CHURCH COMMITTEE FOR CHINA RELIEF* to serve as the single agency of the churches in securing funds for China relief. A strong representative Committee of thirty has been formed, with Mr. Harper Sibley, the well-known Christian layman of Rochester, N. Y., as Chairman, Dr. John R. Mott as Vice-Chairman and Mr. James M. Speers as Treasurer. The Foreign Missions Conference has secured the release of Dr. Wynn C. Fairfield, Far Eastern Secretary of the American Board of Commissioners for Foreign Missions, to serve as Director and the Federal Council of Churches has released Rev. Roswell P. Barnes, Associate Secretary of its Department of International Justice and Goodwill, for half-time service as Associate Director, thus keeping the executive direction of the enterprise under the personnel of the two cooperative agencies best prepared to represent the churches in this project. Headquarters have been established at 105 East 22nd Street, New York City.

Colporteur Tang and Friend

By REV. GEORGE R. SNYDER, Yuanling, Hunan, China

THE shorter man of the two on the accompanying picture took time off from his firecracker business back in the winter of 1921-22 to help with the big task of famine relief in West Hunan. During that year the Christians were called on to assist where they could in escorting rice boats up the rivers, in helping make food distributions in most needy places, in supervising road building programs and different sorts of construction work.

After this famine work was over, Mr. H. F. Tang made the decision to spend his life in active colporteur work as an itinerating book seller and lay-preacher. So, he closed out his shop and started on his new activities. Ever since that date he has been carrying on from year to year in some section of our Yuanling field. During the communist troubles of 1927-28 he lived in one of our Yuanling street chapels and took splendid care of the property and furnishings. He stayed on the job regardless of ridicule and persecution, personally furnished food and clothing for himself and family when Mission income was slow or uncertain, and received his steady power from God through fervent prayer.

So after the work got under way more auspiciously again in 1928 he was equipped with a really deep Christian experience acquired during those uncertain perilous months that sent him forth with a vital message to give as his personal witness along with his selling of Bible portions, New Testaments, Bibles and general Christian literature. He has continued actively at work, even though at an age when in China many persons slow down or rest at home, and has developed quite an ability to persuade folk to buy Bible portions and calendars and Christian books. He can outwalk many a younger man, can personally prepare his meals wherever he happens to be and at a minimum of expense and uses every opportunity to tell out the glad news of Christ to others. At the present time he is busy in and near our outstation chapel at Sichi.

The older man in the picture is a Mr. Shih who played a prominent part in establishing connections with the bandits and in getting Miss Minerva Weil, Miss Koebbe and Rev. Karl Beck out of bandit hands back in the fall of 1926. Mr. Tang became friendly with



COLPORTEUR TANG AND MR. SHIH

Mr. Shih in 1926, when the two were together in the rescue party and that friendship has continued. Though various efforts have not yet succeeded in leading Mr. Shih to accept Christ as his Saviour, it was a joy not many months ago to have him call with Mr. Tang and to see the interest that lighted up his face when he sang a short tract along with Mr. Tang, "There is only one True God, who is our Heavenly Father. He gives us our food. He gives us our clothes. He always shows mercy unto us." In his daily activities as an itinerant colporteur, Mr. Tang keeps contacts with many individuals like Mr. Shih in many different parts of the field and is being used of God to lead many persons to think more on Christ and to take the step to receive Him into the individual life as Saviour.

Pray that Mr. Tang may have a full portion of God's Love and Strength so that he may continue rendering a good account of his stewardship. Pray that Mr. Shih and others like him who've shown a beginning interest may be led to take the full step and become active Christians.

A Radio Address by Dr. Schneder

NOTE—In a letter written by the staff members of the Correspondence and Newspaper Evangelism office at Sendai, the following interesting comment appears: "Can you imagine how greatly delighted the whole of Japan, and especially the people of the Tohoku, were when they met again Dr. and Mrs. Schneder after two years' absence? JOHK, the Sendai radio station, broadcast his speech on July 4th on the subject of international peace. Many passers-by stopped on the street to listen to his words through the loud speakers. Usually no Japanese stops before a loud speaker except when news of sports is broadcast, but Dr. Schneder's speech was an exception."

A missionary writes: "Within an hour Dr. Schneder began to receive telegrams thanking him for the speech, and since then letters have continually arrived, showing the deepest appreciation and gratitude."

EDITOR.

I ESTEEM it a great honor to have been requested by the Sendai Broadcasting Station to make an address on a nation-wide hook-up, and I appreciate the special courtesy shown not only to me, but also to the country of my birth, by asking me to speak on the Fourth of July.

I still love my country, the country of my birth and early life, the country which my ancestors, immigrating from Germany, helped to clear and develop. I remember the deep joy I felt when as a youth I attended the Exposition held in celebration of the one hundredth anniversary of the founding of the American nation. By the way, there I first saw Japanese people and admired their artistic and interesting exhibit. And I remember that I felt somewhat sad recently when with my wife I sailed up along the California Coast on the "Chichibu Maru" and gazed, probably for the last time, upon the mountains of my native land as they were beautifully lit up by the evening sun.

However, as a child can feel filial piety toward its two parents, so I believe that I can sincerely love two countries. Certainly from the time my wife and I first saw Mt. Fuji lit up by the sun as we sailed up the bay to Yokohama in late December in the 20th year of Meiji (1887), until now, we can truly say that we have loved Japan. And while we felt sad when we took our last look at our native land, we are truly happy to be in Sendai again, where we expect to end our earthly journey. It was a deep joy to be welcomed here so heartily, and it is a great pleasure to mingle with the people again, and to see the continued progress of Tohoku Gakuin and of Miyagi Jo Gakko, also of other activities in which we are specially interested.

Looking back over the past fifty years of my life in Japan I recall many things. The thing of deepest interest to me has been the

development of Tohoku Gakuin, the school to which I have given most of my efforts during my life in Japan. This institution was started by two great men, Mr. Oshikawa and Mr. Hoy. They both had a heroic spirit. It was a spirit of sacrifice for the salvation of country and humanity. And with great earnestness they instilled their spirit into their students. At the time of my arrival there were only fourteen students, the work being done in a few small rooms in the rear of a Buddhist temple on Tamon Dori that had been remodeled into a Christian church. But the school grew in numbers and equipment, yet retaining the spirit of the founders. Today it has become an institution numbering 1,200 students, and its graduates number over 3,000. And the graduates, wherever they are, whether in Japan or Manchuria, or China, or America, carry with them something of the original spirit of the founders. One of the great joys of my life in recent years has been to visit many alumni in all parts of Japan, and also some in America. Everywhere they are doing a noble work, and are a blessing to the world. This is the deepest joy and satisfaction of my heart now as I look back over the past half century; and as I look forward to the remaining days of my life, it will be my highest joy to encourage them to do their best; and be a blessing to their country and to the world.

Turning now from the particular work in Japan in which I have been most directly interested, to Japan itself, I have to say that the progress which the country has made during the past fifty years fills me with wonder. Never in all history has any nation progressed so rapidly in material civilization as Japan has during the past half century. Also in education and in scientific research and in making various inventions, the development has been wonderful. And all this fills me, not only with wonder, but also with deep joy and satisfaction.

Moreover, this wonderful progress of Japan has also brought her from a state of comparative isolation to a state of intimate relationship with other countries. And among these other countries with which she has come into relationship, there is no other country with which she has come into such intimate relationship as with America. Looking back over this relationship I feel both joy and sorrow. I deeply rejoice in the earlier relationship, which dates back to the visit of Commodore Perry. From that time on leading men of Japan went to America for observation, and young men went for study. Niishima Jo went to America and after some years of study there returned to Japan and became one of the country's greatest educational and spiritual leaders.

At the same time good and sincere Americans came to Japan, such as Doctor Verbeck, teacher of Count Okuma, and helper in the establishment of Tokyo Imperial University; Dr. Hepburn, respected physician in Yokohama; Dr. Brown, teacher of Oshikawa and Yoichi Honda; and Dr. Clark in the Sapporo Agricultural School, who after doing a wonderful work for young men in a remarkably short time, returned to his country leaving with his students the inspiring motto, "Boys, be ambitious." Others came to help in educational and economic development. On the part of America there was a friendly interest in Japan, and in Japan a deep feeling of gratitude toward America. Once when I bade farewell to a prominent official before departing for America, he earnestly asked me to work for the continuance of Japanese-American friendship. He said, "We Japanese drank in love for America with our mothers' milk." On the other hand there were in America many sincere admirers and lovers of Japan. There was Wanamaker, a great personal friend of the late Viscount Shibusawa, and the contributor of large sums of money for the erection of Y. M. C. A. buildings in Japan. Also Rockefeller, who contributed for educational and humanitarian purposes especially in times of special need. Once during the Japanese-Russian war when I went back to America, prominent people of Sendai, led by that great benefactor of Sendai, the late Mr. Hayakawa Chikan, sent a very rare old sword by my hand to President Theodore Roosevelt. President Roosevelt in receiving it, said, "I am proud to receive a sword from a people who never unsheathe

the sword, except for just cause, and never sheathe it except with honor." He had a deep appreciation of the spirit and ideals of Japan. Indeed, taking it all, Japanese-American friendship for sixty years after the arrival of Commodore Perry was one of the most beautiful phenomena of all history.

However, in the course of time problems arose between the two countries. First came anti-Japanese legislation in the state of California, and then later came the anti-Japanese Exclusion Act. I happened to be in America at the time when the action was under consideration by Congress, and was given the opportunity of expressing my opinion before the Immigration Committee of the Senate. My opinion and the opinion of several other friends of Japan seem to have had a good effect, and I was informed later by the chairman of the Committee that the Committee decided to recommend to the Senate that an exception be made of Japan in the application of the Oriental Exclusion Act. However, an unfortunate incident occurred which defeated the recommendation of the Immigration Committee, and so the unfortunate Act was applied to Japan as well as to other Oriental countries. I was deeply disappointed, and since then I have prayed daily for the repeal of the Act. Also I have used every opportunity to speak against the Act. I am glad to say that many of the best people in America regret the occurrence and hope that the unfortunate legislation may some day be repealed. However, in recent years other occurrences have taken place that also cause anxiety. Also there is much misunderstanding of the present trouble between Japan and China, although gradually many of the best people of America understand better than at first.

But at any rate today is a time when all good people should strive and pray for a better world. And especially do I hope that this Pacific Ocean, on one side of which is the land of my birth, and on the other the land to which I have given my life, may forever remain "pacific." I expressed this hope also in America. It is not impossible. There are enough good and sincere people on both sides of this great ocean to realize this vision. Once before departing for America I called on Viscount Shibusawa to bid him farewell, for he was a great benefactor of my college, Tohoku Gakuin. He pled for cooperation

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Easter in Yoyang

By MISS GERTRUDE B. HOY, Yoyang, Hunan, China

SOFTLY the strains of the hymn "Up from the Grave He Arose" sounded on the air, as the rays of the rising sun shone upon a group of fifty people—students, teachers, and friends gathered on the campus of the Zierner Memorial Girls' School for a service on Easter morning. Joy and gladness were in the hearts of all as they joined in a hymn of praise and listened to the resurrection story told by the Chinese Bible woman, Miss Yang. Part of the previous night had been spent in fearful watching as five enemy bombers flew overhead, and the relief from anxiety seemed to give the Easter message a new and special significance.

At the close of the simple little service the children scattered over the lawn to search for Easter eggs and their happy shouts and laughter resounded as they held up to view the brightly hued eggs. Children in other places were not so fortunate, for we read that day with sad hearts of the "iron Easter eggs" (bombs) dropped in Hankow by the same planes that had passed us by.

The main service was held at half past ten in the church which was beautifully decorated with white flowers, daisies, azaleas, and gera-

niums. A large congregation listened attentively to the inspiring sermon preached by Pastor Tang and joined heartily in the singing of the hymns. A group of little girls, most of them refugees, touched the hearts of all as they gave the Easter story in song. At this meeting seven men, eight women, and eight girls were baptized, and their happy faces were an outward expression of the work of the Spirit in their hearts. After the service these people were welcomed into the church by the old church members with the putting off of many firecrackers, a token of the joy felt by all.

In the afternoon a fete for the Christian children was held under a big tree on the lawn. A few hymns were sung, the significance of Easter explained, and then the older girls gave a little sketch entitled, "The Slave Girl of Emaus." After this everybody joined in playing games and the children went home feeling that Easter was indeed one of the most joyous days of the year.

In other parts also of our Yoyang field Easter was a season of in-gathering. At Gan Kou four women were baptized. One of them, a tiny person, seventy-two years of age, must



EASTER FETE FOR CHRISTIAN CHILDREN AT YOYANG, CHINA



GROUP BAPTIZED AT YOYANG ON EASTER DAY

walk over three miles to church along rough country roads. At Nieh Gia Szi two men and two women were baptized and at Huping four students joined the church. At Chenglingki five men were baptized, one of them a grandfather of seventy years, another a student; while two others were teachers in the Primary School. The church service at this place was unique in that the evangelist had various

members of the congregation taking an active part. Students of the Girls' Literacy Class read the Scripture lesson and led in prayer, while one of the men gave an earnest talk.

The *prayers* of the Home Church are *earnestly desired* for these new Christians, that they may grow in faith and be earnest witnesses for the Master.

In a Mass Movement Area of India

REV. J. C. KOENIG

RECENTLY I had the great good fortune to spend some days at Ratlam, a mission station in Central India, where in the past twelve months 20,000 converts have been received into the Church. The immediate object of my visit was to work with Dr. Russell, the missionary there, on the manuscript of a union hymnal, which is being prepared for use in the Hindi speaking area of India. This work was done living in tents out in the district, for Dr. Russell could not spare even this time away from the villages. Morning and evening, workers would come and go bringing reports or seeking advice from the missionary. While working at the hymnal I saw very little of the mass movement, but on the last afternoon of my stay Dr. Russell was kind enough to drive me 50 miles through

the district, stopping at many villages where Christians are to be found.

What a wonderful experience for a missionary working in an area where converts are won one or two at a time, a few during the whole year. Here as we stopped in some village we were met by groups of happy, smiling men, women, and children who raised both hands to their forehead and greeted us with the words "Jai Prabhu" meaning "Hail to the Lord". In nearly every village through which we passed some Christians were to be found. In some villages all inhabitants had accepted Christ, in others half of the population, seldom less. There are nearly 400 villages with Christians in that area. Naturally the missionary did not know all of them. Frequently he asked the evan-

gelist who accompanied us, "Are there converts in this village?" Usually the reply was, "Yes, of this village half or more are Christians."

These new converts are Bhils, an aboriginal tribe, amongst whom Hinduism has had little influence, although they celebrate some Hindu festivals with abandon. Their religion is Animism, the worship and fear of spirits which are believed to dwell in all of nature and to determine the course of events. Their economic life is rather primitive. Their huts are built of branches and covered with thatch. They live on forest products, herd animals and do some agriculture. Living in a sparsely settled area they are a sturdy independent people.

Their conversion seems to be real. Gone is the fear of evil spirits. Some of them have had apparitions of Christ. It is their faith that Christ is present with them to protect in all dangers. Christ also makes new men of them. Drunkenness used to be most common among them, but now the spirit vendors have a difficult time making a living. Some notorious robbers have also come to Christ. The police testify that, since their conversion, they have ceased to be a police problem.

I was of course keenly interested to know how the mass movement started. Dr. Russell says, "There is no adequate explanation except the working of the Holy Spirit." Pressed for more details, however, he pointed out some facts worth considering. For some years in Ratlam he spent much of his time helping the local Christian community. But he saw little advance from these methods; in fact, the more the Christians were helped the more selfish they seemed to become. It is better to give than to take, seemed to be the lesson they needed. He therefore turned these problems over to the local pastor and the church leaders to work out their own salvation and resolutely turned to the non-Christians in the villages.

The consecrated work of the evangelists of Ratlam is also pointed out by Dr. Russell. In one of their study meetings an idea was put forward, which seems to have made a strong impression. It is this. No one can bring others to Christ. That is the work of the Holy Spirit. But what we can and should do, is to bring Christ to others. To do that it is necessary that Christ live in us, that His spirit so guide all of our actions, thoughts and words, that others may see Christ in us.

What a lesson for every one engaged in Kingdom work!

Another principle which Dr. Russell emphasizes, he came across rather by accident. When the first Bhil inquirers came to him he had doubts about their sincerity. To test them he emphasized that every true Christian desires that others may be saved. "Teach your neighbors and bring them to me," he said, "then I shall baptize you". After some time one inquirer came bringing half a village with him, all of them asking for baptism. This test is still applied to every inquirer. No wonder progress is made where every convert becomes an evangelist.

This principle alone makes it possible for such large groups to have some adequate instruction preparatory to baptism. Christians teach their friends and relatives, so that evangelists find groups partly prepared. Reports come in daily of groups of ten or twenty families or even of half a village asking to be admitted to the church. The evangelists select the most important groups and give them additional training for two weeks. One evangelist may instruct three or four groups daily. The pastors supervise this work, examine the candidates and baptize those well prepared. The number of baptisms averages 500 a Sunday. There is no slowing up of the progress, in fact it seems to gain momentum all the time.

I asked how such a large group can be shepherded, for Dr. Russell has only three pastors and twelve evangelists as helpers. The converts are organized into twenty congregations, each with an important center. These groups elect their own leaders. The pastors and evangelists conduct the Sunday services, but the weekday prayer meetings are conducted by elders, who are also responsible for all local problems. Though most of them are illiterate they seem to be capable. When recently the Arya Samajists, an anti-Christian organization, heard of the many converts at Ratlam, they sent a delegation to reconvert the new Christians. The local leaders however so effectively warned their followers, that in most villages the Arya Samaj preachers could not even get a hearing and soon had to retire without accomplishing anything.

The present evangelists have necessarily been called from the outside and are paid from mission funds. However, Dr. Russell hopes to replace them soon by Bhil workers. His plans are very interesting. He is determined that no Bhil worker is to be paid from

mission funds. During the past year the congregations have built their own churches, and now have accumulated some funds sufficient to employ some of their own people. Therefore in the next rainy season a training class is to be opened to which each congregation is to send their own candidate and pay for his upkeep while in training as well as later on. The training will be continued for four months only after which the candidate returns to his congregation to preach and to teach. This is to be repeated as many years as necessary, until the Bhil leaders may assume full leadership. Then all mission employees will be withdrawn.

The Bhil workers are to be teachers as well as preachers. Schools are to be of a simple type but fitted to meet local needs. For the adult converts the new methods for adult literacy are most welcome. Only a few of

the converts are literate, but a very hopeful start has been made to help the others to literacy.

When asked how far the movement may spread, Dr. Russell countered with the question why it should ever stop. There are over one and a half million Bhils in India living in areas contiguous to Ratlam. The movement may easily spread to embrace them all. But, says Dr. Russell, after all Bhils have accepted Christianity, if their faith remains vital they will turn to their neighbors of other castes and tribes and evangelize them.

A visit to such an area is most encouraging. We are trying to pass the inspiration received on to our Indian co-workers and pray that the joyous time of harvest may soon arrive in Chhattisgarh also. Parsabhader, India.

Visits to Three Outstations

ON MAY 15th, Miss Liu, woman evangelist, Mr. Chou, colporteur, and I had opportunity to go with Dr. Pollitzer, an Austrian doctor representing the League of Nations Unit No. 2 of the Prevention of Epidemic Commission in Central China. Although I sat in front and kept reasonably clean we all needed baths upon arrival, Mr. Chou at Ma Di (25 English miles away), Miss Liu and I at Hwang Tu Pu 55 miles from Yuanling. The latter is a two days' journey by chair. What a joy to get there in a few hours!

The *Hwang Tu Pu* Christians are delighted with the prospects of having a new church building since two earnest Christians gave adjoining "dry" fields making a plot 220 by 80 feet. If they get \$300.00 toward the building, then the evangelistic committee will lend them another \$300.00—the loan to be paid back without interest.

* * *

One of the older members still wears a cue and is determined not to cut it off until a hospital is established in this village—now rapidly growing into a good-sized town. This man and his second son are doctors who know very little about Western medicine, but use some of it together with what they know about Chinese herbs. The old gentleman wanted a post office and a bus station and won by erecting the building on his own property long before the request was granted. Recently

General Chen, who calls Mr. Sen "big brother," came into power again. While passing through Hwang Tu Pu he accepted "big brother's" hospitality, then said, "What do you want?" They now have a regular bus stop, post office and an auto truck building plant and repair shop for good measure.

On May 18th, Miss Liu and I organized a W.M.S. and they themselves expect to start a Needlework Guild in Fall. This church gave \$20.00 toward opening a new outstation at Yang Chi Chao just half a year ago.

A part of the auto bridge was washed away where three streams meet and we feared we would not be able to go on to the next place as planned for the following day, but three hundred of the seven hundred soldiers passing through were put on the job with many of the men employed at the Auto Repair plant and completed the bridge in time for the next day's heavy traffic. "Freight" is being brought in from Hongkong. On the way down I had opportunity of talking with and giving many tracts to truck drivers, some of whom were college graduates and a number spoke English.

Miss Lee, woman evangelist at Hwang Tu Pu, spent six days with me at *Yang Chi Chao*, a new outstation opened six months ago and situated 26 miles from Hwang Tu Pu. In the day time we called at a number of farm houses and at night the country folks walked to the village prepared to listen to the Gospel

for several hours. The chapel was filled to capacity and many stood outside on four successive nights. The last two nights we divided the audience so men could deal with men, and women with women, also giving opportunity to ask questions. Evangelist Hu and wife are very happy at this place, as they see fruits of their labors and answers to the prayers of many. Their "thorn" is the True (?) Jesus Church, opened one month before our church was opened. The former claims to cure the opium habit and if one has strength to call out "hallelujah" for four days, he is ready for baptism in the creek.

On Saturday morning, Mr. Ma called with a Mr. Hsiung, the only church member in that district (baptized in Changteh 35 years ago), who brought him in after he learned that Mr. Ma had passed the chapel three different times but was afraid to come in. Mr. Ma is a Chinese scholar, sixty years old, and has been a vegetarian for 40 years. He gave his share of a large inheritance to a younger brother, keeping a small sum to give to a Buddhist temple where he expected to spend the rest of his life. He became a victim of the opium habit and tried the True Jesus method which cured him of opium but there were other things in his life which grieved him, over which he had no power in his own strength so he wanted to know what our church offered. Mr. Hu, after speaking with him for more than an hour, introduced him to me. I gave him a New Testament and Psalms in his own language and read with him the first four chapters of Matthew and other parts of the Bible. It was a joy to see the Light dawn upon his awakened soul as he read the Word. He spent all day Saturday and Sunday at the chapel. His aim is to master the Bible in three months, then come out of seclusion and compare with different evangelists what he has learned with what they preach.

Among the four women and five men inquirers there is a very interesting young farmer's wife, 20 years old, who was spanked by her husband for coming to the chapel. While we were there she brought a few friends to the service in the evening (all women, of course) and when she returned found herself locked out. The mother-in-law took her into

their room and next morning the father-in-law laid the rod on his son for not allowing religious freedom to his young wife.

Old Mr. Lung, a carver of idols, attends all meetings and says, "I do believe but what will I do to make a living if I become a Christian?" A Mr. Li, who is very evidently "after a job", asked me for a Bible. He was told to buy the Four Gospels at one cent each, read carefully, then have Mr. Hu examine him on each chapter and if he passed a fair examination he would receive a Bible gratis.

Our plan was to leave Yang Chi Chao on Monday, but as there were no stops for passengers, we tried on Tuesday which proved worse as there were fewer trucks and no passenger buses. On Wednesday we took advantage of one passenger getting off by putting our baggage on as soon as the truck stopped—then waited for the driver and station agent to give permission to let us sit in the body with 22 other passengers. At Guang Tsuang, the next stop, the driver in working for a tip asked me to take a passenger bus—in other words, "Please get off." I had already learned there were no available seats, so with both ticket and nerve I stayed on the truck. Here I was promoted to the front seat as two engineers, out on road building projects, offered to sit in the rear. By speaking a kind word in season and silent prayer for the driver, he got over his "mad" and finally told me about his escape from Nanking and a hike of 230 miles before reaching a place of safety. He boasted that he eats no meat—the reason—to gain merit and insure safety. I gave him tracts and told him all other methods of Salvation than faith in a living Christ were like a ladder too short to reach heaven. We parted friends.

I had four hours to spend with our workers at *Ma Di Ih* before a real passenger bus came in from Changsha and with every seat occupied. However, as a very special favor I was allowed to use my bedding roll as a chair and sit in front, where one gets a good view of the ever-changing scenery up across the mountains and around many hair-pin curves. I reached Yuanling at 6:10 P. M.

MINERVA S. WEIL,

Yuanling, Hunan, China.

With an order for 11 copies of THE OUTLOOK OF MISSIONS, Mrs. J. E. Kepple, East Brady, Pa., President of the W. M. S., Chicora, Pa., writes that the 11 copies will be shared by 22 members—the total enrollment of the society. We congratulate. In June we had an order for 10 new subscriptions sent by Mrs. A. R. Achtemeier for the Kohler, Wis., Society. We are in the mood of expectancy!

Men and Missions

JOHN M. G. DARMS, EDITOR

Program for Churchmen's Convention

HARRISBURG, PA., NOVEMBER 1 AND 2

TUESDAY, NOVEMBER 1

MORNING

10.00-12.00 Registration in Salem Evangelical and Reformed Church

AFTERNOON

DR. E. S. FRETZ, Presiding

- 2.00 Singing
 2.15 Devotional Service, Rev. Charles F. Freeman, Chairman of Convention
 2.30 Address of Welcome
 Honorable George H. Earle, Governor of Pennsylvania
 Reverend J. N. LeVan, D.D., Pastor, Salem Evangelical and Reformed Church
 Representing the Laymen: George W. Ziegler, Vice-President of Convention Committee
 3.00 Address: "What is the Church of Christ?"
 Dr. George W. Richards
 3.45 Singing
 3.50 Address: "Christ in the Life of the Layman"
 Dr. Harry E. Paisley
 Group Discussions: "Enlisting Laymen in the Work of the Church"
 "In Personal Evangelism"—Mr. W. H. Brown.
 "In the Work of the Church in the Community"—Dr. E. M. Hartman.
 "In the Church School"—Dr. Nevin C. Harner.
 5.00 Closing Service in Each Group (leaders to be announced)
 6.00 Fellowship Supper in Salem Social Hall.

EVENING

THE HON. D. J. SNYDER, LL.D., Presiding

- 7.45 Singing
 8.00 Devotional Service, Dr. J. N. LeVan
 8.15 Address: "Christ in Public Morals"
 Dr. Paul S. Leinbach
 8.45 Singing
 8.50 Address: "Christ and the World Today"
 Dr. John A. Mackay, Princeton, N. J.
 9.45 Singing
 9.50 Benediction

WEDNESDAY, NOVEMBER 2

MORNING

- DR. HOWARD R. OMWAKE, Presiding
 9.00 Singing
 9.15 Devotional Service, Dr. David Dunn
 9.30 "The Layman and His Money," Dr. William E. Lampe
 9.50 "The Layman and Missions"
 National—Dr. Charles E. Schaeffer
 International—Dr. A. V. Casselman
 10.30 "Christ Challenges the Churchmen's Brotherhood"
 Dr. Gerhardt Grauer
 Dr. John M. G. Darms
 Presentation of Mr. Walter H. Witthaus, President, The Churchmen's Brotherhood
 11.10 Singing
 11.15 Address: "What a State Expects of Christian Citizens"
 Dr. Clyde A. Erwin, Supt. of Public Instruction of North Carolina.
 12.15 Benediction

AFTERNOON

DR. DAVID A. MILLER, Presiding

- 1.30 Singing
 1.45 "An Interpretative Message to Christian Men"
 Prof. Dr. Emil Brunner, Zurich, Switzerland
 2.20 Address: "Christ in the Economic and Social Life of Today"
 Dr. Francis B. Sayre
 3.00 Singing
 3.10 Address: "The Challenge to the Men of the Church"
 Dr. Louis W. Goebel
 3.45 Commitment Service, Dr. E. G. Homrighausen
 Closing Consecration Hymn: "Jesus, I Live to Thee"
 Close in Unison: In Christ—with the Church—for one another.

(This Program is not complete and is subject to minor changes)

No End to the Beginning

Never can there be an end to the beginning of Home Mission enterprises. Churches were always meant to be established in changing or new communities. Home Mission activities never cease, for the moment they cease, the church has reached the dead line, if not the cemetery.

Like a straight line is made up of individual dots placed side by side in such close relationship that the eye cannot see the distance between, so Christian churches are individual units of the Kingdom, which placed side by side, in urban and rural communities, make up the extended straight forward line of the Kingdom.

One of the highest evidences of the renewal of spiritual life in our day is the fact that again new missions are being established by the Christian churches and everyone becomes a center for the diffusion of spiritual life and the Christianization of the homes and the hearts of people in that community.

Our Church has now satisfactorily answered the economic protest of some of our laymen and pastors, who had been saying vociferously—"Stop building new churches if you have no money; stop extending your work; stop everything until your debts are paid and the financial way is clear".

Happily, the laymen are now beginning to call for activities. They want to see new enterprises started but they want them to take on the form of community enterprises instead

of merely denominational. What loss is that to a denomination? Can its spirit not be preserved in a successful spiritual enterprise, as long as it contributes some of the elements of life that build a congregation? After all, Christ will not be glorified through a nomenclature or denominational name but He is glorified through spiritually vitalized living and action.

Thank God that there never *can be an end to new beginnings* in missionary enterprises as long as the will of God is done and the mandate of Christ is carried out—Go ye into all parts of your own world and proclaim My gospel of love and good-will, and place at the very center of your communal life a fountain of the spirit from which there flows the life of God.

(Continued from Page 279)

with America, rather than rivalry, in the development of China. He said, "Each country must think not only of its own interests, but also of the interest of the other." It reminded me of the words of St. Paul, in the Bible, "Look not every man on his own things, but every man also on the things of others" (Phil. 2: 4). And if this spirit prevails among the people of both nations, everlasting peace will not be difficult to realize. And not only peace, but mutually beneficial cooperation will result. And above all, the highest happiness. Peace, cooperation, and, as a result the highest happiness for all—this is the vision that all should set before themselves.

And the same I would say about the two great sister nations of the Orient, between whom there is trouble now. They are so similar in race and tradition and culture. And their history dates back to the hoary ages of antiquity. How happy it will be when fulness of peace and cooperation and mutual good will will be realized!

Finally, I pray for this happy state throughout all the world. The whole world is now in a state of uneasiness. This is the great, out-

standing phenomenon of today. Moreover, people throughout the modern nations are neglecting the spiritual element in human life as never before. Fleshly lusts, meaningless amusements, selfish rivalries dominate the life of the people of the world as never before in all history. The spiritual element is almost crowded out. Really, I believe that this state of man's spiritual nature is the great fundamental cause of the world's conflict and unrest today.

But nevertheless I do not believe that the world's condition is hopeless. In an imperfect way I am endeavoring to be a follower of Jesus Christ. When He was born, it is recorded that shepherds saw angels in a vision who sang: "Glory to God in the highest, and on earth peace, good will among men" (Luke 2: 14). I believe that a state of peace through the world, in which all races and nations shall dwell together in peace and brotherhood and cooperation and happiness, is more than an empty dream. That happy state may be far in the future. But I believe that all sincere men should work toward it. "Shikai Byodo nari." ("The people of the whole world are brothers." Ancient Confucian saying.)

Your "I-Q" for This Issue

- 1—Reference is made to surveys in what popular magazine?
- 2—J. Edgar Hoover is credited with what quotation?
- 3—Where do we find the quotation "We are the pioneers today?"
- 4—What has been named "Discovery"?
- 5—Can you say *Amen* to the Meditation on third

cover page?

- 6—"Are we willing to pass the torch" concludes what article?
- 7—What happened when Mr. H. F. Tang took time off from his rice business?
- 8—Where were 20,000 converts received into the Church during the last twelve months?

The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR

Whither Bound?

THE fall months are upon us. Once again we are planning the winter's work of Christian service through the Woman's Missionary Society, the Girls' Guild and Mission Bands.

The great meeting, to which we had looked, and planned, with anticipation, has passed and is recorded on the pages of time as history—as a golden experience in the lives of those who were in attendance, as well as in the life of the organization. The 50th Anniversary celebration was a crowning event for the 50 years of activity and service. It was a joyous occasion mingled with a pathos of recollections: there was the fire of enthusiasm that inspired beyond the daily grind, to the sphere of high ideals—there also were the harmonious undertones in the recollections of what had been done by the noble women who had passed to their reward. Soul-satisfying worship, stirring addresses, stimulating presentations, thought-provoking reports, Christ-like personalities, consecrated witnesses, good fellowship, were all in evidence to keep the mind keyed to the spiritual standards of living.

Yes! the meeting at Akron has adjourned; as we said farewell and hurried to our destinations, the question uppermost in many minds was "Now Whither Bound?" Shall the inspiration of the great meeting gradually disappear as the dew before the morning sun, or is the momentum of the Akron meeting going to sweep us into a bigger, fuller, more challenging task—to real achievement for the Kingdom of God?

Knowing missionary women, as I do, the warp and woof of their characters are strong threads of permanence and endurance. Service and sacrifice are not threads of a mere passing interest or a momentary undertaking, but threads that contain a permanent force and an abiding application to matters in all relationships past, present and future, its meaning and purpose.

For after all, to all of us any joy of the day is not merely because of what we have done, but of that which we are going to do; with the desire to hold what we have accomplished. Our particular contribution in Kingdom service is defined, to a considerable degree, by our past history. History gives us vision as well as direction. It will give us the larger and wider outlook we need for such an age as this. True, our background of history has acquired a somewhat different aspect from what it had before. For the future we no longer have simply the history of the Woman's Missionary Society of the Reformed Church but that of the Evangelical Women's Union as well. We shall have to consider the past of both organizations to indicate our future responsibility and direct us in the common task of building a greater Woman's Organization in the United Church. Let that be our vision as we pray, plan and work: a vision which grows from mutual understanding of noble things to be achieved, great goals to be reached. This should challenge each of us to a part in working out plans toward the great end. It means, as the writer to the Hebrews puts it, "seeing some thing which as yet is not, but which we are sure shall be." True visions always bring with them a challenge to a definite part in the working out of a great thing itself. The woman who has no vision of some thing greater and more glorious and worth while growing out of the Woman's Missionary Society loses all the joy of the real intent of the organization. Only great visions bring real joy and satisfaction.

If there is anything else in the work of the Organization entrusted to us, it is Leadership. But there is no leadership where there is no vision. God leads those who are willing to be led. Willingness is the result of a true vision of the eternal and gracious purposes of God. If the Bethlehem shepherds had stayed to debate whether the message

of the Angels could really be, perhaps they would never have seen the Christ Child. But the Vision was theirs and the willingness to do what it challenged. So often, today, we fail to follow the Vision God gives us, fail to obey because it means sacrifice or giving up some cherished plans. And in God's work the sacrifice is often greater than in the material world. It so often means self-effacement which does not receive credit where credit may be due. For the things of God do not often receive glory from the world. As we look forward to the challenge before us, a united womanhood of the Church, it will demand true leadership and it will bring with it a loneliness of spirit, which is not easy to bear; for to feel we are standing and working for some thing that the majority of the women of the Church cannot understand or fail to appreciate, is a loneliness that is apt to try the soul to the utmost. But what is that when compared to having had a Vision that calls to Leadership? Let us remember the difference between God's children and ordinary people is that God's children are always ready to take God's hints. The attitude of the true Christian to God's purpose and will, is that expressed in Dr. Newman's great hymn. "I was not ever thus, nor prayed that Thou shouldst lead me

on; I loved to choose my path, but now lead Thou me on."

As women of the Church, challenged by the Vision of the greater Woman's Organization to administer to the world's needs, let us remember that hindrances, sacrifices, difficulties in service are as much from God, as success is. Let us learn to measure growth and progress not by feeling but by facts, not by words but by life. Let this be the vision of our souls, the Vision of the Christ, the Divine Worker, denying and sacrificing all, to do the will of the Father. His redemptive purpose is committed to us in its proclamation. His Challenge is in His command that we go—His promise is "Lo I am with you." What greater thing can be committed to us? What more glorious thing can be asked of anyone than a willingness to be a Leader amidst the large mass of women in our Church?

"They handed down a heritage

By faith and perseverance won;

Lord, help us carry forward tasks

So splendidly begun.

They are the pioneers gone on

We are the pioneers today,

Forbid that we forget to walk

The pioneering way."

HILDEGARDE ALICE LEICH.

"Please, May I Say Thank You?"

THROUGH this medium I desire to voice my appreciation for your expression of confidence, given me at the General Synodical meeting at Akron, Ohio, by asking me to retain the office of President, looking forward to the merger meeting of the woman's work.

It was with hesitancy that I accepted this courtesy and it is with hesitancy that I speak of continuing in office. I realize more and more the possibilities of an ideal woman's organization, with alert, enlightened, interested women ready to carry on in Christian Fellowship, through the program of the denomination. As I see these possibilities, the awareness of my inefficiency to measure up to the leadership, fills me with humility; and recalls to me a little poem learned long ago, "Clean Hands":

Once in my childhood, long gone dead,
I watched the supper table spread,
By busy hands; and eagerly I said—

Wishing to help—"Please may I bring
the bread?"

Gently reproving a kind voice said,
"Are your hands clean?"

With apologies to all poets, I add my version of a second verse:

Oft when I read of multitudes unfed
And waiting hungry for the living bread,
I see many women in our churches needing
to be led

To open minds, hearts and hands, so
others may be fed.

How my impatient hands are eager to be
sped.

But One Voice says e'en as a Voice once
said,

"Are your hands clean?"

And I bow my head.

As I try to carry forward your ideal of a Christian woman's organization may I ask your prayers, to keep my hands clean from

selfish motives, un-Christian desires, pride and self efficiency. "Thank You."

Further, I wish I might have been endowed with the mystic "gift of words" so as to express my gratitude, and the thankfulness I feel to each one for your part in bestowing upon me a gift—that beautiful Life Membership Cross, the Insignia of Service of the Department. A cross to wear, to me has long been a coveted possession, not as adornment, but as a challenge. It speaks to all who see it and sets a standard for the wearer. Are you worthy of daily flaunting the symbol of love and sacrifice? Are your desires of life as upright and pure as He, the Bearer of the

Cross, would have them be? I thank you not only for the beautiful golden cross set with six sparkling jewels, but also for the challenge you have given me to live up to the qualities a wearer of the cross must strive for. I accept this gracious gesture of love and shall gladly wear it. It is to me a testimonial that the 21,033 women of the Woman's Missionary Society are fellow bearers of the cross of service, ready to go forward in faith, love, loyalty, sacrifice and Cooperation to carry on the Woman's Missionary Society into greater fields of usefulness.

HILDEGARDE ALICE LEICH.



YUANLING WOMAN'S MISSIONARY SOCIETY

Special Program in Honor of the 50th Anniversary of Mother Society—The Woman's Missionary Society of General Synod

Yuanling W. M. S. Observes 50th Anniversary in Hunan, China

IN the midst of our two weeks' Spiritual Conference for women, a full hour was given over to a report of what the Mother Church has done and to what foreign countries she has taken the Gospel Message. The information was culled from "ONE HUNDRED YEARS' WORLD SERVICE," published by our Foreign Board, and "SHARING," a W. M. S. leaflet.

As this was the day for the monthly W. M. S. meeting, the three present and two former officers were selected to represent the five different countries where the Reformed Church has done Missionary work since 1837. The

name of each country was written in large Chinese characters on a white paper flag and displayed as the report was given.

Then we had a Candle Service to illustrate the work of the W. M. S.

I lit a candle and told briefly about the work of the Mother Church W. M. S. From this Miss Liu lit her candle and told of our own little nine-year-old organization and something of what has been done through it.

Then ten others, in turn, lit their candles and told of the Purpose, Policy, Organization, Membership, Budgets and Challenges,

Promotional Fund, G.M.G., Home Missions, Foreign Missions and Mission Bands.

An extra very small candle represented the Luki W.M.S. which was organized by Miss Liu and myself in March, 1938.

While all the candles were burning, Liu

Fen Lang, a third generation Christian, sang "Follow The Gleam."

After the candles were extinguished and placed on the table, everyone sang "Jesus Bids Us Shine."

MINERVA S. WEIL.

"A Too-Much-Promised Land"

WHERE "the Peace-Ways of the World" should focus there is today grievous unrest and trouble . . . that is in Palestine. A recent letter from Mrs. Frederick Spafford Vester, well known among many members of our Church, says—"You are anxious, I am sure, to hear how I found Palestine after an absence of nearly six months in the United States. My husband met me in Port Said looking very tired. No wonder, living as he has in an atmosphere rent by strife and hatred. It takes toll. As we boarded the Palestine train at Kantara, we were made conscious that we had entered a zone of conflict. Police, armed to the teeth, guarded the train, and as we sped over the desert sands, the anxiety grew lest the tracks had been tampered with. Many such accidents have occurred. We reached our destination in safety, I am thankful to say—but how sad everyone looked! People have forgotten to smile, it seems. We have 'curfew' imposed on the Jerusalem, Jaffa-Tel-Aviv and Haifa areas. That means no one can even cross the road between the hours stated by the police. We feel like prisoners . . . Bombs, assassinations and murder are everyday occurrences. In a short letter I cannot explain the 'wheels within wheels' of politics, broken

promises and misunderstandings of which the present state is the outcome.

"I believe the British Government is going to push through the 'Partition of Palestine' which is the conclusion the Royal Commission came to last spring as being the only solution to a bad situation. To the layman like ourselves, it seems a fantastic idea that such a small country could be divided. It is pleasing to no one: the Jews are desperate and the Arabs, more so. They are fighting each other and the Government. Under such conditions business is paralyzed and poverty increases."

Regarding the same unfortunate condition, the Christian Herald in a recent issue says, "Things have reached their bloodiest state in the Holy Land—and an impasse. Our guess is that it will go on for years. We have three reasons for thinking so: 1. There are sixteen million Jews in the world who need a National Home. 2. There are a million Arabs in Palestine who vow with their blood that the Home shall not be in their country. 3. There is a British Empire obligated to help the Jews establish their Home in Jerusalem, and desperately concerned with an oil line that starts in Iraq and comes out at Haifa. The real trouble is that Palestine is a too-much-promised Land."

FOR YOUR CHURCH FRIEND — GIFT SUBSCRIPTION TO THE OUTLOOK OF MISSIONS

December issue in attractive wrapper, gift card bearing name of giver sent directly to your friend, subscription beginning with January, 1939. Final date for the above will be December 15.

To the Secretary of Literature in the Local Society: Have you heard the echo of the enthusiastic vote of the Woman's Missionary Society of General Synod—"We urge the continuance of our splendid monthly magazine, THE OUTLOOK OF MISSIONS." In voting thus the women must have known that you would do the work! During September you sent us 29 new subscribers. We wish we might forget that 25 persons decided to cancel their subscriptions.

MARJORIE WAITS FOR THE POSTMAN

If the total blind population of the United States were to march past your home, single file, hand on the shoulder of the one ahead, they would still be passing at the end of two and a half days and nights—125,000 of them. Since reading means more to them than to us who can see, the John Milton Society decided to do something

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(Reprinted from "Forward" by permission)

"MOTHER, isn't it time for the postman?" asks a girl sitting quietly in a chair with her hands folded in her lap. "I'm sure my *John Milton* will come today."

"The mail won't be here for half an hour, Marjorie," her mother replies.

Marjorie is one of six thousand blind readers who wait eagerly each month for the newest issue of the *John Milton Magazine*, named for the blind poet and now in its sixth year. Although it costs the John Milton Society from eight to ten dollars to produce twelve issues of this magazine in Braille, Marjorie, together with other blind readers, receives her monthly copy free. In appreciation, however, whenever the pennies in her grandmother's old delft-blue jar mount to a hundred, she sends a dollar to the Society to help to pay for her copy and 1,699 other copies.

But it takes a long time to save a dollar in Marjorie's modest home. Sometimes she wishes that she could give ten dollars and join the ranks of the few who have given the largest single contribution ever received.

Usually she is happy that she can contribute her one-fourth of one per cent of the four hundred dollars sent in annually by blind readers in all sections of the United States and its possessions and in twenty-six foreign countries.

While Marjorie waits for Uncle Sam's messenger, she anticipates the fun of tearing the wrappings from the inch-thick sixty pages of her magazine. There won't be any stamps, though, to remove carefully for Cousin George's album, for the Government requires no postage if the magazine is distributed free.

Usually she turns first to the "Contents," listed at the top of the back page, unless she can't wait to see what hymn is printed on the center pages, the tune at the top and the words at the bottom. She wonders if this hymn will be as easy as the last to memorize so that she can play it for the department in Sunday School in which she teaches.

Occasionally the poem on the inside cover draws her attention next, but frequently Dr. Chamberlain's "Between Ourselves" cannot be delayed any longer. This department, conducted by the Editor, who serves also as secretary of the John Milton Society, consists of two or three pages of comments on the magazine, interesting letters from readers, or matters of general importance. These pages by Lewis B. Chamberlain are the only "original" part of the book, which, aside from the Bible itself, is the only non-sectarian, inspirational religious literature for the Protestant blind. The rest of this section of the magazine consists of reprinted articles selected from

various religious and general publications and approved by the Editorial Committee chosen by the Board of Directors.

The other half of the magazine is devoted to the study of the International Sunday school lessons. These twenty-eight pages form a complete section in the middle of the book that may be removed and carried off to class on Sunday. An analysis of 548 letters received in two months revealed the fact that three out of every five readers attend Sunday School and one out of every four is a teacher. Some seventy readers are in the active ministry or on the mission field engaged in Christian work.

Before Marjorie could enjoy her *John Milton Magazine* she had to be able to read Braille fairly well, for the magazine is printed in Grade 1½, which means that there are forty or fifty contractions. For example, the symbol for the letter *k* stands also for the whole word "acknowledge" and the symbol for the letter *p* also represents "people." But perhaps we are getting ahead of the story.

Inability to read has always been one of the greatest handicaps suffered by sightless persons. Spanish Francesco Lucas' letters engraved on wooden blocks probably represented the first effort to do anything about the situation. Today the system invented by Louis Braille, of France, who became blind himself when he was three years old, is most widely used.

If you have a good memory for positions and can play dominoes, maybe the Braille alphabet isn't so hard to learn. It consists of varying combinations of six raised dots in an oblong standing on end, like a domino

six, with three dots on the vertical side and two on the horizontal. Since these dots can make sixty-three possible combinations, after the twenty-six letters of the alphabet have been taken care of, the combinations that are left over are used for punctuation and contractions. The number of contractions with which a person is familiar determines his grade.

The use of the prefix for numbers makes the first ten letters stand for zero and the numbers 1 to 9. The seven notes in the musical scale are represented by a clever use of the dot letters and that is how Marjorie is able to memorize the hymn each month.

The *John Milton Magazine* is printed in Louisville, Kentucky, at the American Printing House for the Blind. Because this plant provides equipment for schools for the blind, the Government contributes \$150,000 every year to its support, but the John Milton Society pays for its own printing.

Proofreading on the magazine is done by a sightless reader and a sighted copyholder. Any errors are corrected by stamping out the dots.

The John Milton Society's newest child, an inspirational religious magazine for children, was named *Discovery* by Helen Keller, president of the society. Edited by Margaret T. Applegarth, its eight hundred copies reach more than six thousand readers in schools for the blind or in private homes each month from November to May.

We seem to have forgotten Marjorie, but probably by this time the postman has brought her long-looked-for magazine and she is busy memorizing that hymn.

Life Members Transferred to Members in Memoriam

TRIENNium 1935-1938

EASTERN SYNOD

Bachman, Rev. A. J.
 Baumgardner, Mrs. Mary E.
 Boozer, Martha Boal
 Bubb, Mrs. Clara L.
 Clark, Mrs. Walter R.
 Delp, Mrs. George H.
 Everett, Mrs. W. R.
 Fackenthal, Mrs. B. F.
 Fluck, Mr. Titus A.
 Gerhard, Mrs. D. W.
 Gramm, Mrs. Rosa Anna
 Hagy, Mrs. Emma
 Hartman, Mrs. George W.
 Hartzel, Mrs. Isabelle J.
 Horning, Mrs. Harry
 Hostetter, Mrs. Catharine E.
 Hulick, Mary Elizabeth

Kern, Mr. Walter F.
 Lark, Mrs. H. Wilson
 Lehr, Mrs. Emma Katharine
 Lentz, Mrs. John
 Leshner, Mrs. T. M.
 Levensgood, Mrs. Ellen F.
 Mengel, Mrs. Alice
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 Myers, Mrs. Alvin G.
 Otto, Mrs. S. Agnes
 Peiffer, Mrs. Isabelle
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Smith, Mrs. C. V.
 Smith, Mrs. Elizabeth Fitz
 Snyder, Mrs. Abe
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Tessler, Mrs. Mary A.
 Wagner, Mrs. C. R.
 Weaver, Rev. Charles B.

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 Dippell, Martha C.
 Fisher, Mrs. John F.
 Isely, Mrs. Fred

Kriete, Mrs. Caroline
 Marquart, Mrs. Jacob
 May, Mrs. Frances A.
 Reppert, Mrs. Adella Kirsch

NORTHWEST SYNOD

Mueller, Mrs. Bertha
 Nott, Mrs. H. C.

Nott, Miss' Ruth
 Schmittmann, Miss Elise

OHIO SYNOD

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 Beaver, Mrs. Anna
 Cable, Mrs. Rose
 Crandall, Mrs. Margaret
 Fry, Miss Bessie
 Herbster, Mrs. R. W.
 Keis, Mrs. C. G.
 Knierim, Miss Caroline
 Kunkle, Mrs. Nannie B.
 Mach, Mrs. Henry
 Mayer, D.D., Rev. Frederick
 Mayer, Mrs. Frederick
 Moomaw, Mrs. Minnie Magdaline

Overmyer, Mrs. C. A.
 Oxeman, Miss Carrie
 Remagen, Mrs. Minnie
 Rhoda, Mrs. Emma
 Rhoda, Mrs. Frieda
 Rohrbaugh, Mrs. Louise Georgianna
 Schulte, Mrs. Katherine
 Sheidler, Mrs. Cora
 Schulz, Mrs. Barbara
 Weiser, Mrs. C. A.
 Wolfe, Mrs. Charles E.
 Wollenslegel, Mrs. C. C.

POTOMAC SYNOD

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 Baker, Mrs. Nettie J.
 Beaver, Mrs. Prucie M.
 Clever, Miss Jennie
 Clever, Mrs. Mary L.
 Cromer, Miss Margaret
 Davis, Mrs. Herman
 Dieffenbach, Mrs. F. A.
 Fulton, Mrs. Agnes
 Fulton, Mrs. Harriet A.
 Grimes, Mrs. Sarah
 Hammaker, Mr. Adam C.
 Hartman, Mrs. Catherine M.
 Hoy, Mrs. William E.

Ingle, Mrs. John
 Kehm, Miss Maria
 Loffler, Mrs. Catherine
 Neff, Mrs. Mesura
 Nusbaum, Mrs. Simon
 Paulding, Mrs. Anna B.
 Paules, Mrs. R. F.
 Perfetty, Mrs. William
 Sheetz, Mrs. J. L.
 Shannon, Miss Antionette
 Teel, Mr. John
 Thomas, Mrs. Hattie
 Tyson, Katharine A.

Christian Citizenship Department

MRS. F. E. BOICEGRAIN

NOVEMBER will bring the opportunity of *N*electing to Congress men and women, firm in their convictions that national and international problems cannot be solved by military force—if we can get enough people to vote for that kind. The critical years ahead call for men and women legislators, equipped and determined to keep our country out of war. With them will lie decisions of policies—war or peace. But with the citizens of the United States rests the decision of whether we *shall have* legislators who are determined to keep out of war.

Election month will also bring the “Babel of Voices”, warnings, charges and counter-charges, assertions and contradictions—propaganda will be “on the march” through the radio, the press, the news-reel. It is up to us to sift the true from the false. This is not always easy and mistakes are made. It will help, if we keep in mind the various devices used to influence our thinking. (See letter in September issue.) There is a spirit abroad which tends toward accepting as guide the thinking of someone else. This is the spirit which creates dictatorships. We need to heed

the caution to think for ourselves. Hitler, in his autobiography says: "By a clever and constant use of propaganda a people can be convinced that heaven is hell, or that the most miserable life is a paradise." J. Edgar Hoover claims that it is the *unthinking* citizen who provides the incentive to crime. "Crime could not exist without the thoughtless assistance of ostensibly law-abiding citizens. They assist by their ignorance and toleration of conditions that are found in almost any community." "It is the *unthinking* citizen who is submissive to the disintegration, the danger, and the ravages of alcohol."

It is the *thinking* citizen who feels and acts in his responsibility of selecting men and women of character as National, State and City officials. By his attitudes, such a citizen also puts courage into the hearts of the leaders. We must learn to think, then act. A religious educator says, "The major fault

of our schools and colleges is that what they call thinking never goes far enough to include action that is courageous. Students are graded, not upon the action that follows their thinking but only for thinking about thinking." So with religion as it is taught and practiced today, the major objection is that it does not demand action as its goal. Action was ever the product of Jesus' thinking and belief. The Christian citizen follows His example.

A New Secretary

Mrs. John Scheib, 218—6th Street, Kaukauna, Wisconsin, recently was appointed Secretary of Literature of Sheboygan Classical Society to fill the vacancy caused by the change of residence of Miss Louise Kippenhan.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

BY THE time these lines are read most of us will be thinking seriously of the ingathering of the Thank Offering. The September Outlook of Missions contained the price of the T.O. Packet, 25c. All orders for this packet have been filled. The recipients will have ample material to arrange for a beautiful and helpful service. The T.O. service is entitled "Proclaim Liberty." It has been arranged by Mrs. Henry Gekeler, General Synodical Printing Secretary and consists of a musical call to worship, the Invocation, a Thank Offering Psalm, Scripture Lesson, Prayer and Meditation. The "Anniversary Hymn" which won first prize in the 50th anniversary contest and "Our Hymn of Prayer" which was effectively used each morning at the Triennial Convention are included. These hymns sell for 2c each—15c a dozen. The General Suggestions for the T.O. Service gave a place for the ingathering including Consecratory Prayers. Additional copies of these leaflets are priced at 2c each. The dialog "The Thank-Offering-Box-Way", a digest of which appears in the September Outlook, seven characters, is priced at 5c each. "The Least of These", an effective playlet for boys and girls (any number may be used), is also

5c each. The Where, When, Why, Who, What, and How of the Thank Offering is beautifully told by the new General Synodical T.O. Secretary, Mrs. Wm. C. Trestou, in a leaflet entitled "Consider the Thank Offering". This contains challenging speaking points. Extra copies are available for postage, (3c if desired sent first class). The flier, Thank Offering Material, lists all of the plays, invitations, services, etc., so necessary to a successful service. Thank Offering Announcement Cards (blue), heavy enough to be sent through the mail by affixing a 1c postage stamp, are 1c each, 8c per dozen. Cards of former years are 1c each, 5c a dozen (so long as the supply lasts). The Thank Offering Invitations are new, neatly printed with blank space for name of church and date of meeting. Without envelopes 2c each, 3 for 5c, 50 for 50c, 100 for 75c; with envelopes 3c each, 12 for 25c, 50 for 75c and 100 for \$1.25. A pink sheet contains two poems and some reminders to societies and secretaries in the handling of the Thank Offering. The "One-Thousandth Psalm" also in the Packet is a beautiful prayer. Small Coin Envelopes are 30c a hundred. "The Fellowship of Sharing" gives not only the challenge of the Thank Offering in

figures, but also illustrations of the projects supported by the offerings of the Woman's Missionary Societies, Girls' Missionary Guilds and Mission Bands. These are available in quantity for carriage, 25 for 10c. The Packet also contains a sample of the new T.O. box available after November 1st, at 1c each. The T.O. Blotter is also in the packet and one will be sent with every box ordered. It would be rather late to order Thank Offering boxes for use during the next two months but the beautiful gold ones are still available, 1c each.

For Woman's Societies: The folders and contents for any of the months are available at 10c. Need we remind anyone that the Woman's Missionary Society Packet sells for 75c plus a 10c contribution toward carriage? Perhaps we women must take the initiative in planning for a School of Missions. See the leaflet in Packet.

As you are planning for that Home Missions Study Class for the fall remember you will need "The American City and Its Church" 60c (adults); "City Shadows" 60c (Guilds and Young People); "Urban Scene" 25c (for any group except children); "Street Corner" 50c (Juniors); "All Around the City" 50c (Primary); Leaders Helps for both of these books are 25c each; "Joe Lives in the City" is a delightful picture book, 25c. Woman's Societies may either borrow "City Shadows", 60c, from Guilds or purchase a copy. The Story "Forgotten Children" to be told at the November meeting is found on pages 11-19. "City Shadows" is a two-unit book on the Reading List. The Girls' Guilds are using the book during the months from October to February.

A course for Young People on the Church in the City by Owen M. Geer is especially fine, 25c; the one on India by Sue Weddell is none the less helpful; also 25c. For adult helps, groups will want Kenneth D. Miller's Suggestions to Leaders of Classes using "The American City and Its Church", 15c and a Course for Adults on India by Dr. Sailer, 25c. "How to Use" for "Moving Millions" is 15c.

For individual use of intermediates there is a delightful new piece of literature. It is a work book entitled "The City I Would Build". The book must be seen to be appreciated. The suggestions for creative activity,

study and worship will prove most helpful. Paper only, 35c.

If you are thinking of Christmas cards why not use the Hindu conception of the Nativity, reproduction of a painting by Mr. S. Bose, a Hindu instructor in the School of Arts and Crafts, Lucknow, India. They are 1c each. Sample in December folder.

Be sure to order any of the following maps for the study of India: Wall map, 60c; a larger Outline map, 25c; Small Outline maps, 25c a dozen. A good exercise would be to name the various mission stations of our denomination and write the names at the proper place on the map. Also locate Madras. Tell what you know about it; what Union Christian College is there? (See "Moving Millions" 50c.)

Two recent publications of the Friendship Press are "Adventures of Service" by D. M. Gill and A. M. Pullen. This is a companion volume of "Victories of Peace" by the same authors. Ten true stories of brave adventures in the service of mankind. Includes three Americans: Jane Addams, Booker T. Washington and Grey Owl (Canadian). Cloth \$1.00, paper 50c. "Christ's Way to India's Heart" by Bishop J. Waskom Pickett, is a new book on recent developments among India's depressed classes. Paper only, 50c.

The July issue of the Ladies Home Journal contained helpful material for the discussion of peace, a survey of women's attitudes toward war. The August issue had a none too encouraging report on attitudes toward liquor. Would these be representative of your community? What can you do about the matter? "The Local Church and the Liquor Problem" is a pamphlet 10c. "Marihuana", a pamphlet dealing with this insidious drug traffic, of which our daily papers are full, sells for 15c and may be ordered from the Opium Research Committee, 1200 National Press Bldg., Washington, D. C.

Unless otherwise stated any of the above materials are available from either Depository. Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Explore Your City

THE study of "City Shadows" will have much more significance if your Guild will explore your city and compare conditions there with those described in "City Shadows". Before making an exploration trip have a committee carefully prepare an itinerary, taking care of all preliminary arrangements in the way of making appointments with city officials and securing permission for entrance into institutions. While on the exploration trip ask the girls to take notes so that a helpful discussion can be held following the trip. Allow plenty of time for the answering of the questions, "How is our church responding to the needs of the world about us?" and "What are we as individuals doing to help our church serve the community to the best of its ability?"

* * *

After the leaflet, "The Girls' Missionary Guild Love Gift", which contains the names of all the Guilds that sent gifts for the 50th anniversary love gift for the Woman's Missionary Society of General Synod, had gone to press more contributions were received. One gift was received from the Guild at Second Church, Dayton, Ohio, and another from Lancaster Classis. The total gift is \$1,058.76.

* * *

Virginia Classis holds the honors for this month as two new Guilds were organized there. One was organized by Mrs. Frank Lynch with 10 charter members at McGaheysville, Va. The president is Miss Anna Kite, McGaheysville, Va. A Young People's Missionary Guild was organized by Miss Ruth Alice Lequear with 10 charter members at Bridgewater, Va. The president is George Lequear, Bridgewater, Va.

Mission Band

Giving

SOMEONE has said that we are playing unfairly with our boys and girls if we deny them the privilege of giving their offerings for the extension of the Kingdom of Love to other children. The question of giving in our children's groups requires much consideration. Boys and girls must understand the purposes for which they give. The projects may be presented through stories, pictures or articles from the OUTLOOK OF MISSIONS or THE MESSENGER. The desire to give may grow out of their natural interest in the projects.

Let the giving of their offerings be a real part of the worship service at each session. Make it so impressive that the children will want to share what they have with others.

It is well to explain to the children how their gifts are sent on by the leader. Recently one of the Mission Band leaders told that at

one of the sessions a little boy had asked if he might take up the offering on that particular day as it was his birthday. Gladly the leader permitted him to do it. After he had taken it up he emptied the contents of the offering basket in his hands and then started to slip the money in his pocket. Shocked at such procedure the leader asked him why he was doing that. "The small boy, surprised, replied, "Isn't it mine? I saw you put it in your purse the last time."

This leader then dropped all other plans for that session and talked with the children about how she sent their gifts on where it was added to the gifts of other Mission Bands and then used for the projects which she proceeded to describe in a way that the children could understand.

Be sure that *your* boys and girls know how their offerings and Thank Offering are used.

Worship Service for the Church School

A Praying Church

Opening Hymn: "Prayer is the Soul's Sincere Desire."

Poem: "O where are kings and empires now,
Of old that went and came:

But, Lord, Thy Church is praying yet,

A thousand years the same." —Arthur C. Coxe, 1839.

Leader: From China from Madame Chiang Kai-shek comes this wonderful testimony as to power of prayer.

"My mother was not a sentimental parent. In many ways she was a Spartan. But one of my strongest childhood impressions is of mother going to a room she kept for the purpose on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, 'I must ask God first.' And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading. And I must say that whenever mother prayed and trusted God for her decision, the undertaking invariably turned out well."

Meditation (to be read slowly and thoughtfully):

"Our father—one father, and therefore one family; thy family, a great brotherhood. I unite myself with, and pray for, my brotherhood, the community in which I live, my townspeople, my state, my nation, the nations of the world.

"Hallowed Be Thy Name—That by my life with my townspeople, in my community, my holiness in its beauty.

"Thy Kingdom Come—That perfect society, where every individual soul has its opportunity for its own full, creative, and therefore joyous life: that I in my community by my daily action may make it come.

"Thy Will Be Done on Earth—On earth, among men, here in this world, in human relations: for me in the human relations I have here and now, in my town, where I live.

"As It Is In Heaven—I will carry on my vocation, my business, my store, my trade, my home, by Thy standard and principles—Thy will in heaven.

"Our Daily Bread—Not Mine—the daily bread of the brotherhood, of the whole community. I will try to bring about a just division of the flow of production, created day by day by all the forces of the community, so that no one lacks, and no one has too much.

"Forgive Us . . . As We Forgive—As the whole brotherhood forgives. Am I cooperating? Have I an enemy? I pray now for him, that through my forgiveness of him, I may get God's forgiveness; and I ask that His forgiveness be carried into the wills of the whole brotherhood—I pray for my state and my nation, that this will to forgive, may be in every person, as it is in me.

"Lead Us Not Into Temptation—The temptation to refuse forgiveness and to plan reprisal; to refuse justice in distributing the world's wealth and to want that wealth, for myself; to refuse God's principles in my business; to refuse the complete self-giving that will help to create the kingdom.

"From such refusal and from all acts flowing from this refusal, deliver us."

The Lord's Prayer (in unison)

Solo: "In the Secret of His Presence," by Ellen Lakshmi Goreh of India.

A Period of Prayer (silent or spoken)

Let us pray:

For the delegates who are gathering from all parts of the world to attend the International Missionary Council at Madras.

That they may have the courage and faith to go to Madras in the spirit of repentance and wait upon the will of God.

That they may catch a fresh glimpse of the Church as a world-wide fellowship.

That our American and European delegates may be able to speak wisely, tactfully and not too much.

That the Christians from the younger churches of Asia and Africa may feel that they are truly co-partners with the people of the West in building a Christian World Fellowship.

Especially that the Church in America shall be a praying Church because it is built of praying souls.

Hymn: "How Gentle God's Commands."

ANNA CANADA SWAIN.

By courtesy of the Missionary Education Movement.

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For information write to

REV. CHARLES E. SCHAEFFER, D.D.

General Secretary

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